Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

PUBLISHED EVERY WEEK BY THE BOSTON WESLEYAN ASSOCIATION, BOSTON, MASSACHUSETTS

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New York

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"I WAS GLAD WHEN THEY SAID UNTO ME . . ."

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March 26, 1952

FROM COVER TO COVER

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READERS WRITE

Riverdale Is Successful

It was with great sorrow that I read in the Zions Herald a letter from a minister opposing the rebuilding of the Riverdale Methodist Church. A business man operating a branch plant in a community, that was not successful, could be justified in closing it down, but when we take that attitude in Christianity, it ceases to be religion. Furthermore, Riverdale certainly must be recognized as a successful church, if it is possible to distinguish between one church and another.

No fair comparison can be made between the Riverdale Methodist Church, and the Bay View Methodist Church. The Riverdale Church has always had its own minister, paid its own way, and for many years been the strongest Methodist church on Cape Ann. A comparison with any downtown church finds Riverdale quite able to hold its own. First, six of its members in the past twenty years have gone into vocations of Christian calling, including Roy Tucker, Donald Tarr, Forrest White, Gilman Lane, Felix Lion, and this writer; secondly during the past twenty years, the following ministers received a growing experience as they served the Riverdale church as its student pastor; Charles Kendall, D. D., Ray Firth, D. D., Hamilton Gifford, Carlton Van Ornum, Robert Thomas, Robert Burt, Lester Hankins, Donald Emig, and Clayton Burgess.

Now a tragedy has struck this Riverdale congregation, and they, recognizing the need for a church in their community, desire to rebuild. Should any outsider judge whether or not they should have this privilege? As a Christian will anyone refuse to help them if he is asked? What would Jesus have replied?

Here in this community we have a natural group which desires to worship together, and to work together in the activities necessary to support a church. Meanwhile, in the large city church we find the pastor striving hard to develop this spirit by subdividing his parish into small groups, and sometimes producing only artificial results. I recently heard of a church with over 5,000 in its membership, that has only furnished one boy to the ministry in the past twelve years.

Let's not subdue this spirit, but rather fan it furiously, so that other communities such as Bay View will become reawakened to what a church in their community can mean.

We have called upon the people of Riverdale many times to share in the Christian work outside of their community; if we fail them in this hour, my faith in not only Methodism, but Christianity shall have been shaken.

James H. Goodwin Jr.
Youth Work Director,
Lynn Y. M. C. A.

Proved By Sacrifice

As a member, president of the choir, secretary to the Sunday school, and secretary to the young people's group, I feel greatly concerned in seeing the new Riverdale Methodist Church built as soon as possible. It is the only one in the community, which makes it needed all the more.

The old church that burned on January 31st, which was 114 years old, has been a very active church on the Cape since it was first built. The approximate membership of this church at the present time is 150, with a group of 30 joining this Palm Sunday. Sunday morning there is an average of 80 people, who attend this church, and 60 on a stormy Sunday. The Sunday school has an enrollment of 100 children, with almost a hundred per cent attending every Sunday. The combined youth group has a membership of 45 young people between the ages of 11 and 19, which never fails to meet on Sunday nig[illegible] Yes, the need of a new church, an urge[illegible] need is in the eyes of everyone in Riverda[illegible] This is being proved by the time, effort a[illegible] sacrifices that these people are giving.

The young people of the community w[illegible] be the future of the church. To prove ho[illegible] badly these young people want a new churc[illegible] was shown when they went out and earne[illegible] $750.00 in one week. This is not mentio[illegible] ing what all the other organizations of th[illegible] church have done, and are continuing to d[illegible] to see their new church built very soon.

I hope that whoever reads this, will plac[illegible] themselves in the same position, which th[illegible] people of Riverdale are now facing. Take [illegible] minute to think if it had been *your* church [illegible] could you go on without a church?

Barbara Lane
Gloucester, Mass.

Riverdale's Thanks

As a resident of the community of River[illegible] dale in Gloucester, Mass., I should like to thank you for the interest you have exhibited through the recent publishing of articles about the Riverdale Methodist Church which was destroyed by fire on January 31st.

This church, the only one in this communi[illegible] ty, has meant so much to the people living here for its symbolism of good will. We were ever reminded of the sacrifices our forefathers must have made to build such an edifice 114 years ago when we see the beautiful memorial stained glass windows. Only ones who know the history of this church can fully realize the necessity of the church in this small community. This church meant so much to many of the boys now in the service who are making sacrifices so we may worship freely, so we would like to have a church for them when they return to carry on God's work for their children and other members of the community.

In closing I should like to say that while we in Riverdale must sacrifice to the utmost in order to have a new church, our neighbors and friends, near and far, have been most generous in helping us in various ways in our great task and we certainly appreciate their aid.

Mrs. Dora P. Abare
Gloucester, Mass.

Endorses Douglas

In answer to the Rev. John T. D. Frazen's question, "Who seconds my nomination (of Justice William O. Douglas as candidate for president of the United States)?" I say, "I do, most heartily!"

I have written Justice Douglas, urging him to let his name be used as a candidate. He feels that he can be of most use in the Court. How we do need a chief executive of his character!

C. F. Avey,
Athol, Mass.

What About Iran?

JOHN M. SWOMLEY, JR.

.N AND OIL have been front-page news off and for years. This land so little known to Americans but three times the size of France. Yet aside from its nd its strategic location on the southern border of a, there would be little reason for it to be one of the on areas of the modern world.

e nationalism and anti-foreign feeling so rampant an today can be understood only against the back- of recent Iranian history. The story of modern Iran, ersia as it has been known for centuries, is a story of sh and Russian imperialism and nationalist efforts dependence. In the ten years prior to 1900 a British ing concern and a rival Russian bank vied with each r in lending money to the Shah. The purpose, of se, was to get valuable trading or mineral conces- s. The English were primarily interested in Persia zone of defense protecting India from European rivals, cially Russia. For Russia it was not only an approach ndia, which some imperialists coveted, but also a pos- avenue to a warm water outlet on the Persian Gulf. he Anglo-Russian rivalry over Persia might have had e serious consequences except for a combination of ts including the Japanese-Russian war which left sia in a weakened condition. The British suspicion Germany and German ideas of a Berlin-to-Bagdad way plus the French alliance with both England and sia helped persuade the British to work out a com- mise with Russia. The result was a division of Persia three zones — a northern or Russian zone, the south- ern or British zone, and between the two a neutral e open to both. This agreement of August, 1907, ut which Persia was not consulted, angered the small sian nationalist party. Russian troops were brought nd with the support of the autocratic Shah fought the ionalists. Nevertheless, the nationalists by 1909 naged to capture the capital, depose the old Shah and all a new one. New Russian efforts prevailed, and m 1911 to 1914 a small clique of politicians willing to ac- t Russian occupation and Anglo-Russian supremacy ed in the midst of banditry and disorder.

HEN WORLD WAR I ended, the newly formed Soviet Union repudiated the agreement with Eng- d and instead of Russian troops English soldiers occu- d Persia. The Paris peace conference would not listen Persian appeals, and Britain succeeded in getting the rsian cabinet to sign a treaty providing for British of- ers for the Persian army, British "advisers" for the de- rtments of government, and British financing. The rsian Majliss, or parliament, refused to ratify the treaty, d Persian troops seized control of the government. The itish, unwilling to bring overwhelming military forces Iran, made terms with the Nationalists. The terms, wever, did not include giving up the British oil con- ssions.

In World War II, Russia insisted in the Hitler-Molotov talks, which followed the Nazi-Soviet Pact, that the "area south of Batum and Baku in the general direction of the Persian Gulf," or in other words Iran, be recognized "as the center of the aspiration of the Soviet Union."

After Russia entered the war British and Russian troops occupied Iran, advising her that this action was to prevent Axis control of the country. In a treaty of alliance signed in January, 1942, with Iran, Russia and Britain agreed to respect the independence of Iran and to withdraw their troops not later than six months after hostilities with Germany were ended. An American military mission meanwhile had been sent to Iran to expedite lend-lease shipments to Russia.

AFTER THE WAR American troops were withdrawn, but Soviet and British troops remained. The British did not want to withdraw until the Soviet did, and the Soviet Union did not want to leave until she had gotten an oil concession.

The Soviet had interfered with the administration and economic life of Iran during the war, and the Iranian government was determined not to have this continued. After long discussions, including an Iranian appeal to the U. N., British and Soviet troops were withdrawn. The last British forces left on March 1, 1946, but it was months later, and after further protests and appeals, before the Soviet finally sent its troops home.

Since oil is one of the major reasons for the struggle over Iran, it is well to note how important Iran's oil is to the world. The largest proven oil fields in the Middle East lie in Southern Iran, and the Middle East is one of the two chief sources of oil in the world, the other being the Caribbean-Gulf of Mexico area. For years the only producer of Iranian oil was the Anglo-Iranian Oil Company, which owned the world's largest refinery at Abadan and which produced the world's largest supply of oil. The output of crude oil from Iran was about one-twentieth of the production of the entire world.

The British stake in Iranian oil was an early one. An Australian lawyer named William Knox D'Arcy, who became a millionaire from his gold mining interests, persuaded the Shah of Persia to grant him in 1901 an exclusive concession to exploit oil and natural gas in all of Persia except the five northern provinces. The Anglo-Persian Oil Company was formed in 1909 to develop D'Arcy's concessions. In 1914 the British government purchased a controlling interest in the company, and in 1933 Iran's goverment made an agreement with the company to run for sixty years.

During World War II, Iran's oil was a prize that Russia, America, and Britain all wanted to win for the post-war period. An assistant commissar of the Russian foreign office showed up in Teheran and made a flat demand for a Russian oil concession in Northern Iran. The Iranian parliament passed a law in December, 1944, mak-

ing it illegal for any government official to negotiate oil agreements with anyone. Russia retaliated by letting it be known that if she got no oil concession, her troops would not be withdrawn. Russia's hand was strengthened when a pro-Soviet political party staged a revolution and took control of a northern Iranian province, Azerbaijan. Strong American and U. N. pressure did not succeed in dislodging Russia until in May, 1946, she received a tentative oil concession.

In December, 1946, the Iranian army occupied Azerbaijan and resumed control, and in October, 1947, Iran's parliament rejected the Russian concession despite Russia's pressure and her charges that Iran was discriminating in favor of the British. The Iranians, however, were not pro-British but pro-Iran, as the subsequent nationalization of oil in 1951 demonstrated.

After the war, in the midst of difficulties with Russia and with a growing distrust of England, Iran looked to the United States for help. Along with other countries she expected help — hundreds of millions of it in dollars. The Shah toured America in 1949 with this in mind but returned with nothing but a promise of more guns. We had earlier established a military mission in Iran and sold war surplus material to their army.

When, after the Korean war had started and Iran's fears of something similar happening there were aroused, an American loan of 25 million dollars was offered, it was not accepted. It was another case of too little and too late. So was a half million grant in Point Four aid.

Now that Iran has ousted the British, the American government, which has all along played a nominally neutral but actually pro-British role, is in a position where its major concern is how to keep Iran's oil from the Soviet Union. The American position of encouraging Iran to come to some sort of agreement with Britain and to keep the British in some kind of managerial position in the oil fields and refinery is in part a recognition that nations can't unilaterally abrogate agreements if there is to be any basis for orderly relations between nations. In part it is because of our military and political ties with Britain. But it is also because this sets a pattern in a Middle East where there are huge American oil interests.

The United States has thus joined in abetting the British decision to let Iran stew in her own oil, for at the present time without outside technical help and oil tankers Iran can produce only a fraction of the oil she once produced. This decision means further economic deprivation in a country that is already living at or below the poverty level.

There are about 16 million people living in Iran, of whom about 13 million are peasants who live in little oases in this largely uncultivatable country. Many of them are nomads who wander with their flocks in search of grazi There is little industrialization except for a few text sugar, tobacco, and chemical factories.

The wealth of Iran is in water and the peasant sha his crops with the provider of water as well as with landlord. The average yearly income of a peasant is ab $60, and for a family with several workers, about $1 There is naturally undernourishment, disease, and satisfaction with the economic system. No wonder t native politicians blame their ills on the foreigners.

If America wants to help Iran, it must furnish the sources for a large TVA to provide a way to irrigate a restore the productivity of the land. It must use its fluence to insure land distribution so that more peasar than those benefited by the Shah's distribution of his lan may have a stake in the country. America must also a Iran in exploiting for the benefit of her people her natur resources such as oil. A nation as zealous for its own righ as Iran has been over the years will not willingly acce Russian or any other alien rule if it has economic securi and promise for an even better n tional existence.

The problems of Iran, howeve are not likely to be solved indepen ently from those of the rest of th Middle East. Such a solution wi be difficult if American oil interes have their way. Senator Brewste who was chairman of a Senate com mittee investigating the activities o American oil companies in the Mid dle East, issued a report which con tained this observation: "The oi companies have shown a singula lack of good faith and avaricious de sire for enormous profits, while a the same time they constantly sough the cloak of United States protectio and financial assistance to preserv their vast concessions."

It is of course not only the oil companies but govern ment leaders, too, who object to nationalization. The minutes of the government's special committee on petroleum, dated June 15, 1943, state that "one of the great obstacles to the acquisition and maintenance of adequate oil resources for the United States is the tendency of foreign governments to nationalize oil properties." The committee then proceeded to discuss ways of forestalling the loss of such resources to the United States.

This tie-up of the oil industry's profit aims with the government's strategic interests is perhaps reflected in the fact that a wealthy former oil company official from Texas was until recently an assistant secretary of state who has been assigned to the job of finding a solution to the Iranian oil crisis. He has been replaced by an Army colonel with no experience in Near East affairs.

The Rockefeller Board, or as it is officially known, the International Development Advisory Board, was charged to present a program dealing with the President's Point

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"What was meant by the declaration of purpose? This much at least; that in the democracy of the New World in process of development there was freedom for all; to every man power was available to make his environment — whatever it might be — serve his highest interests."

* * * *

"To Reform the Nation"
by Wade Crawford Barclay
Board of Missions of
The Methodist Church, N. Y.

A New Temperance Approach

ERNEST A. SHEPHERD

ALKING ALONG the windy streets of Chicago one winter evening about a year ago with a young and his wife, we were trying to finish a conversa- bout my work with alcoholics which we had started g dinner. It was especially interesting to them since ad seen problem drinking at firsthand in a neigh- family. They had seen also the family's "best laid fail to stop the excessive drinking.

ing many questions, they pumped me for informa- bout what they might have done and as we said y at the hotel entrance, the seminarian appealed to ith this, "Why haven't we heard about these ideas ? Why don't we hear in our classes about them?" t I could not answer. I knew one seminary where tudents were at least exposed to them. In most ate schools faculty members are alert to the recent pments in their fields unless of course official or ional teachings act as blinders. I presume that pro- s in graduate schools of religion would be equally for new methods and concepts which would assist a r in his work.

ent into the hotel thinking about some other young e, university under-graduates who had invited me to about alcoholism. It was their spring retreat, an mal affair, everybody wearing dungarees, sitting d a big fire place, eating popcorn and the conversa- flickering like the fire. As I chatted about the mod- approach to alcoholism, its underlying concepts and they were used to help people in trouble, there was ame quick perceptive appreciation with its stimula- of curiosity, the same desire for more information h might help with some of their problems. There many questions. Ideas were tossed around the circle considerable vigor until the chairman announced ateness of the time made it necessary to stop the dis- on. Later this group sent an invitation to come and k about "these new temperance views" to one of the lar meetings of the group at the university.

HENEVER THE modern approach to alcoholism is presented, people seem to like what they hear. rows light on ways they can express their normal ern for others without violating their integrity. It s consideration of problems they have been afraid of concerned about. It intrigues them with its fresh in- ts, stirring their imaginations.

ere are some of the ideas people like: Our attitudes ard and our opinions about alcohol should be deter- ed by accurate, objective information obtained from t we regard as the most reliable scientific sources.

he problems of alcohol are complex and related. Every- g should be done to encourage scientific study.

he use of alcohol arises from the kinds of thoughts feelings a person has and how he expresses them.

ach person must decide for himself his own use or -use of alcohol. The principle of self-determination must be guarded even when moral and religious teachings urge non-use as a Christian practice.

While it is a sign of an underlying condition, uncontrolled excessive drinking becomes so widespread and destructive in its effects that it must be considered for all practical purposes a distinct illness.

The control and prevention of alcoholism is possible. Adequate public health and community programs can decrease the effects of alcoholism and restore to usefulness many persons who are now problems to themselves and to their families.

In the long run, an individual's action about the problems of alcohol will be guided by broad religious and social considerations.

THESE ARE SOME of the key ideas of the modern approach to alcohol which people seem to like. The question which occurs to me is why shouldn't they be the basic concepts of the temperance work of the churches.

It is not usual for secular agencies to be in advance of the social thinking of the churches but in relation to alcohol non-church groups are persuaded of the validity of this new approach. Students and other concerned people may have to go to them for information, turning from the official church agencies which hold strongly to the conviction that alcohol is the devil in the drama rather than human nature. If they do, if a rising generation goes to the secular sources it will probably mean the abandonment of old positions without realizing that newer ones fulfill the promises of the old. It can mean that a younger generation lacking adequate interpretation and accurate information will forsake the struggle to win community acceptance of Christian teachings. We will then have defeat by default.

Fortunately there are signs of hope. Recently the leaders of a large denomination's social action agency conferred about ways to implement the modern approach to alcohol in its churches. Leaders of another large denominational social action agency participated in the discussions. Both groups have recently published pamphlets which join Christian teachings with scientific concepts in such ways as will answer the questions and meet other needs of my college and seminary friends. The social action leaders left the strong impression that they liked what they had done and that they were pleased with peoples' responses to their publications. As they planned, they were happy about the possibilities for circulating and applying the new ideas.

While I do not wish to offer an extended analysis and discussion of the activity and publications of the Board of Temperance, it is my belief that their future usefulness in relation to the problems of alcohol is in the direction of the acceptance and application of the newer approaches.

During the past few months special meetings or "seminars" have been held on the problems of alcohol. About

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ZIONS HERALD

Published by the Boston Wesleyan Association
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Subscriber to Religious News Service and Ecumenical Press Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918. Telephone Boston KE 6-5160.

Domestic subscription price is $2.50 a year. $6.00 for 3 years. Foreign rate $3.50 a year. Club rate, for 20 or more subscribers, is $2.00. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their localities.

Unsolicited manuscripts will not be paid for.

VOLUME CXXX — Boston, March 26, 1952 — NUMBER 13

A Lenten Meditation

Howard Selby and President Harold Case of Boston University were riding together in a taxi recently in Chicago, and soon found themselves chatting with the cab driver and his girl friend — that is, the cab driver and his girl friend did most of the chatting. The world and its moral life, according to the cab driver and associate, had long since gone to pot, and things were bad all over — at least in their estimation.

Dr. Case, in telling the story, said that when they arrived at their destination, the chatty cab driver suddenly discovered that he had conveniently forgotten to turn on the meter, hence proposed an "estimated fare" for the ride. Messers Case and Selby found out that because of this convenient trick of the moralizing cab driver, they were charged 35 to 40 per cent more than the fair price.

Dr. Case told us this story last week at a meeting of the Boston Methodist Social Union, to illustrate most effectively the point that in too many people there is a wide gap between what they say and what they do in matters of ethics. We are sorry that it cost Messers Case and Selby so much to get the illustration, but we pass it on to our readers free of charge.

We believe that a principle is involved here that comes close to the consciences of each of us. Our whole world is mixed up because of the gap between what it proclaims and what it does. It may well be that many of us should not claim as much for our faith as we do. Perhaps we should go back through a process of teaching ourselves how to be honest on the basis of a few simple beliefs. Take the matter loving our neighbors — and then measure it with test questions, "Which ones?" and "How much?"

Easter Greetings To Your Congressman

By parliamentary default Universal Military Training was defeated several weeks ago in Congress. churchmen have been lulled into a false sleep by so-called defeat, then it is time to awaken and beg all over again in the campaign to defeat peacetime UMT. Chairman Carl Vinson, chairman of House Armed Services Committee, has indicated he will attempt to draft a new UMT bill and bring to the floor of the House sometime after Easter. Vinson, reassured by protests from "veterans' groups and other organizations," believes that it is possible that the Congressmen will change their minds and vote for UMT.

Washington sources say that if the House will pass the bill, there is little chance of defeating it in the Senate; hence the fight will center in the House. this is so, and indications are strong that such is the case, it seems clear that churchmen must begin all over again to impress their representatives that we are opposed to UMT. After all, it was defeated in the House by a vote of only 236 to 162, and not only is that margin small, but it does not reflect a conviction that UMT is bad policy for a democratic nation. It must be remembered as a parliamentary defeat of UMT and not a defeat of a militaristic principle.

If you are concerned about UMT, and we believe that most churchmen are, then send your Easter greeting to your Congressman now —before it is too late.

Scurrilous Attacks Increasing

It is obvious from the experience during New Hampshire's primaries two weeks ago, and during other state primaries that are currently taking place, that the increase of smear literature must be watched carefully. Our old friend Gerald L. K. Smith has been busy with his "Draft MacArthur Movement," and has distributed pamphlets from his "Patriotic Tract Society of St. Louis," entitled "Ike Eisenhower, Swedish Jew." In addition to all of this, churchmen should watch for scurrilous material from a Robert H. Williams of Santa Ana, California, under the title "Williams' Intelligence Summary."

Both the American Legion and the Anti-Defamation League have done excellent work in ferreting out this ugly form of bigotry. We hope the church people will do as well. Moreover, since General Mac-

r's name is being used by these hate-mongers are sending out this material, we hope that he make loud and clear announcements that he dis- ves of the process. Senator Taft should do the thing, for his name is not attacked by these hlets, and by innuendo, the public is made to hat he is thus indirectly being supported by the s.

y political campaign is certain to have its camp- vers. Emotions run high during the months g up to national elections, and the political as- ts make extravagant claims which are too often upon a negative psychology. We all expect ex- ation, and it does not harm us too much, for elections have taken place, it disappears rapidly the national picture. But campaigns of hatred l on racial or religious bigotry are too serious; plant deadly seeds which can produce mass hy- and permanent social unrest.

A Parade, Or A Church?

e of Methodism's leaders, for whom this editor consistently high respect, has been as opposed to Methodist Survey Commission's Report as this r has been in favor of it. A brief note last week this leader made no reference to our "gentle" orials favoring the Survey Report, but ended this telling little question, "By the way, have you the Survey Report?" With an equally nasty lit- moment of sarcasm we scrawled on the letter, "Yes, you?" and returned the original to the writer.

e have one editorial friend who, when he gets y letters, writes a courteous note in which he says, ave read your letter with genuine interest. I ap- iate your frankness, but am returning your letter ou because I am sure that you would rather keep your own files." We have made mental note of process and someday will use it, but usually we er to print such letters — if the writer will allow – so that our readers will share in the discussion. s latter process is related to the Biblical injunction, ar ye one another's burdens."

he discussion within the household of Methodism the recommendations of its Survey Commission is y one of the healthiest things that has taken place e the unification of the three churches in 1939. th more than 9 million members in one denomina- , the democratic process is often threatened. Ex- tives can become "heavy handed" when they deal h many issues. Our statistics are alarming: 9,065,- members, 6,022,013 in our church schools, nearly 40,000 preaching places, an annual budget of $268,-623,814 for all purposes, and a lot of other figures and statistics that lend themselves to impressive oratory. "March them past a reviewing stand," says the report of these Methodists, "let them pass ten abreast each second through night and day. It would take 13 days for them to pass in review!"

Nothing in the world would please some of our executives more than the ability to line up all those Methodists — "ten abreast" and organize such a parade! We can see it now! But, let us praise God from whom all blessings flow, no such parade could ever be organized! But we wonder if the executives of the church realize that such a parade is an impossibility.

The statistical report reveals some other interesting things: 61 per cent of the ministerial delegates to the next General Conference are new, and 64 per cent of the lay delegates are new. Is there any significance in the fact that 77 per cent of the ministerial delegates to the Jurisdictional Conferences are new; or that 72 per cent of the lay delegates to those conferences are new? We believe that there is significance in all of this, and that there is a demonstration here of democratic opinion which will be felt.

We have attended three "grass roots" meetings recently to discuss the Survey Report. It is clear — beyond any doubt — that the ministers and laymen in the local churches believe that something should be done to curb the "German university" methods of the denominations' several boards and agencies. Why, for example, should two boards be able to erect two buildings in Nashville, Tennessee, at a cost of nearly two million dollars without any authority other than by vote of their own individual boards? And the ministers and laymen are very much concerned about the excessive literature which the boards turn out. Can this be ignored? Will it be solved by referring the Survey Commission's report to another commission to report back in 1956 — and then perhaps refer it again until 1960?

In spite of its statistics, and hypothetical parade of "ten abreast," we believe that Methodism is a democratic church which will bow neither to bureaucracy, nor to hierarchy. We hope that the General Conference as it meets within a few weeks will justify itself in the minds of the people who have elected its delegates, and that its legislation will be of such high caliber that it can be known as the conference that listened to the people, rather than one which attempted to create a mass movement.

What Does Easter Mean To The Church?

CHARLES M. McCONNELL

Church School Lesson For April 13th.

SCRIPTURE: JOHN 20: 24-29.

Easter, 1952

The first Easter morning broke upon a world somewhat like our own today. The disciples were living in a colony of the Roman Empire. It was so bad that John referred to it as "the beast." No matter what the commentators may have to say about John's reference to "the beast" things had gotten pretty beastly before he paid his respects to the Roman Empire. Christians on that first Easter day had become acquainted with persecution, and the threat of death hung heavily over them.

On this Easter day let us not forget that Christians in many areas of the world face the same conditions that the early disciples of Jesus faced on the first Easter day. Only a handful of mourning disciples were then forced to meet the threats of tyranny, persecution, and death. Think of the Christians living behind iron curtains today. They face conditions similar to the ones the early disciples had to meet. In China, Korea, satellite countries of Europe, and in less conspicuous areas of the world, millions of people are paying a heavy price for their Christian beliefs.

They have the same hope of the resurrection that the early disciples had. Who would deprive mankind of this great hope by doubts and interpretations and contradictions raised by anyone? The record still stands as it was given on the first Easter day. In this faith, coming down through the ages, men stand steadfast against everything the world, the flesh and the devil can bring against them. If Christianity has nothing more to offer mankind than the hope carried in the resurrection story it has enough to live and die for and by.

The Transforming Power of the Resurrection.

No doubt there were many people when Jesus was crucified who believed that this was the end of his way of life among men. In fact, his resurrection was a surprise to some of his disciples. Thomas was not the only doubter who questioned the validity of the report that Jesus had re-appeared to his disciples. It was he who said, "Except I shall see in his hand the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Jesus quieted his doubts so thoroughly that he said, "My Lord and my God."

The fellowship of Jesus with his disciples after his resurrection renewed a connection broken by the crucifixion. We cannot put our fingers into the nailprints of the crucified Lord, or hear the voice of one we never saw. We walk by faith, not by sight, without even the twilight his disciples had. Ours is a great hope which requires a tremendous faith to believe that we can have fellowship with Christ here and now. This faith has raised the Christian church above a fellowship of kindred minds and souls who are trying to achieve some worthy object. No other fellowship on earth has so transformed men women into a militant, aggressive and creative forc has the resurrection faith.

The Christian church is a fellowship of people who h been commissioned by Jesus Christ to carry on the w he began in the world. They are committed and c missioned to an eternal resurrection process.

A Personal Matter.

A great philosopher once said "the death rate is one piece for us all." On Easter day it is easy to believe in resurrection of Jesus Christ. It is then largely a mat of believing the story told by the disciples. There other days in the life of every person when it is easier become a kindred spirit with Thomas. It is then that need a faith in immortality which rises far above written word found in biography of Jesus Christ. M lions of people died believing in immortality before Jes was born in Bethlehem. Millions now living have nev heard the resurrection story told by John. What ho have they that the committal service is not the end of t story of every human being? There are millions who b lieve that "dust thou art to dust returneth was not spok of the soul." This is not poetry alone but the age-lo testimony of sons of God who have been enlightened "the light that lighteth every man who cometh into t world."

No more hope-inspiring words have ever been spok to a doubting world than the ones of Jesus when he sai "In my Father's house are many mansions. If it were n so, I would have told you. I go to prepare a place for yo that where I am ye may be also." The resurrection in th life of Jesus meant that he had moved out of one of the mansions into another. So real were the words of Jesu to his disciples after his death that they had no doubt th he was the same person whom they had seen crucifie and had placed in the tomb.

In a world shot through with mysteries, and miracle so commonplace that we accept them in practically ever waking moment of our lives. Who are we to doubt tha Jesus and all of the devout followers of the resurrectio hope can live in some mansion which we, bound by th limitations of time and space, cannot fully understand.

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26 Books For 40 Days

Protestant Lenten List 1952

Cokesbury Book Store

See Page 23 - 24

Christianity Acts Against Communism

RALPH K. ANDRIST

ERICAN CHURCHES have started a militant ovement which promises to be the most effective nent yet taken against communism. It has an ap- hich cannot be matched by any other opposition to lin dictatorship. With the co-operation of millions erican Christians, it promises to start a movement may well lead to freedom for oppressed nations. re is a good reason why communism tries to wipe ligion as one of its first steps in setting up a tyranny. live by hope, and when hope is gone they perish, ally if not physically. Atheistic communism recog- only a man who is spiritually dead can become a rvient communist dupe. As long as there is faith d there can be no complete allegiance to Stalin; as as men in East and West alike worship Christ the unist masters will be unable to create the atmo- e of isolation and suspicion they need for success.

would seem obvious that our success against com- sm depends on keeping alive the hope and faith of behind the Iron Curtain. But only in the last few s have we started a movement which promises to the tide flowing the other way. We are now begin- to use the full force of spiritual strength to revive faith of the miserable people under communist ny.

HERE HAS BEEN no secret of the campaign of the Kremlin to wipe out belief in God. Churches been destroyed or converted into warehouses, the y have been persecuted, the observance of Christian days forbidden. But faith is proving hard to kill, and re still united with the captive peoples by our com- belief in the power and goodness of God.

evertheless, we should not delude ourselves that the munists have failed completely in their attack on re- n. Many of the captive peoples have begun to des- of the future. They live under a tyranny we can- even imagine. They are subjected to an unceasing bar- of propaganda. They are spied upon constantly, and r innocent words are used to send them to prison or e labor camps. Families are broken up, workers are more than slaves who must work where they are told work, at wages that cannot provide enough food or hing or proper shelter. Worst of all, they are cut off n all contact with the outside world, and are made to that they are forgotten by us who are still free. It mall wonder that many of them have come to feel that e is no hope of any future except communism, and it might be best to try to get along with the men who e them.

hat is the problem we face in trying to communicate h these people. The idea of brotherhood must some- v be brought home to them. Now, at last, we are unit- in a tremendous effort to reach our brothers behind Iron Curtain.

On Sunday, March 23rd, millions of American church goers, of all denominations, united in offering prayers for the safety and eventual liberation of the captive peoples. On each following Sunday the same appeal for divine help will be made, until the day comes when communism has disappeared.

HOWEVER, IN ORDER to achieve the full force of the movement, it is necessary that the people in communist lands know what is being done, so that they can draw strength from this expression of their unity under God with the people of the United States. It is at this point that the anti-communist crusade for freedom is offering its services to the churches. It will see that the captive peoples of Central Europe learn about the movement through broadcasts of Radio Free Europe.

It is not easy for men to hate each other when they are praying alike to the same saviour. The Rt. Rev. Henry Knox Sherrill, who heads the National Council of Churches of Christ representing 31 million church members, made a recent broadcast heard in communist nations, in which he summed up this idea: "The old familiar phrase, 'hands across the sea,' has taken on new vitality and significance in the modern world. To be sure, we are faced with unparalleled world disaster and chaos. But even in the midst of these pressures, perhaps because of them, we realize as never before that we are members, one of another. What happens to any one of us is of deep concern to all the rest. Your victories are ours, and ours yours, and the same is true of discouragement and temporary defeat. We are all of us bound as by hoops of steel."

EVEN IF COMMUNISM were no threat to us, we can not overlook our duty to those it has already enslaved. To have freedom for ourselves is not enough; it belongs equally to all men. Bishop Sherrill was thinking of this when he said: "The very freedom for which we struggle is part of our faith. 'For as much as ye have done unto the least of these, my brethren, ye have done unto me.' 'Ye shall know the truth, and the truth shall set you free.' Freedom rests upon the eternal worth of the individual. Men must not live in slave camps, cannot be treated as property, or directed as masses of flesh and blood, for they are the children of God who is the father of our Lord Jesus Christ. In them is that light which lighteth every man which cometh into the world. Here is a truth which is basic and which breaks down barriers of race, of nationality, and of color. From this springs compassion for all those who are weary and heavy laden, understanding one another, not as Americans, or Europeans, but as the children of God."

That day of freedom probably will not come next month or next year. But it must come eventually. The only other alternative is that communism will continue to spread across the earth. No person who believes in divine goodness and justice will ever accept that alternative.

The Genius Of John Wesley

KARL QUIMBY

NOW THAT THE Ecumenical Methodist Conference is behind us and the General Conference about to open, this is a good time to measure the greatness of John Wesley. In England there is a surprising devotion, almost worship of John Wesley. There were times in the Oxford meetings this past Summer when one felt that the same masterful John was ruling the Methodists of today even as he did in the days of his active leadership. This adoration of John Wesley may be wholesome (to us it seemed over done) only as long as it does not prove a limiting influence nor establish a mere "tradition of the elders." It may be that in America we have drifted somewhat from the central concern of our spiritual founder. In England, Methodism seems to have very distinctive features, making it stand out in sharp perspective, over against the established church. In America, the Methodist influence is largely merged with the general religious atmosphere of all protestantism. In the latter case, something of the particular quality of Methodism may easily be obscured or lost. This, then, is the time to rethink the contribution of John Wesley.

The peculiar genius of John Wesley, lay, in large part, in certain particular qualities which he possessed. First would come his deep religious insight. Amid the wide variety of religious thought and practice of his day, he seems to have found a clear spiritual path for himself, a path which has proven satisfactory for multitudes of his followers since his day, in England, America, and across the world. With an accuracy that seems the more remarkable, when viewed from this distance, he discovered the religious center of the Christian life.

MANY FACTORS contributed to this final experience. The established church was cold, without vital piety, and easily content. Wesley's experience in Georgia had brought a powerful dissatisfaction to his own soul. He knew he had not "arrived." Clearly something more was required if he and others were to find salvation and peace. Of course the experiences which he had with the Moravians, with Peter Bohler and his studies of Martin Luther, William Law, and Thomas a' Kempis — all made rich contributions to his own spiritual development. It was the combination of these influences rather than any one of them which finally led him to Aldersgate Street and the heart warming experience there. In that vital moment he found that religion was personal rather than doctrinal, a matter of personal experience rather than external form. There he discovered the personal, immediate access of the soul to God, and felt his heart not only strangely warmed but his sins forgiven. He suddenly became a new man in Christ Jesus. He always regarded this personal religious experience as primary. It was never marginal with John Wesley.

A second factor in the makeup of John Wesley was his creative genius. This is in danger of being overlooked. Wesley had the ability to blaze new paths and to stand against tradition. He never followed tradition blind or for its own sake. He accepted it only when it was he ful to his work. He did not hesitate to break with cepted procedure when it served his central purpose to so. He was a dynamic leader. His genius lay not alo in his attainments, remarkable as they were, but in t nature and newness of his achievements. He was alwa constructive because he had found a crystal clear, over purpose. Around this central goal he developed his s cieties, and did not hesitate to differ from the establish church when occasion required it. He was forever bla ing new trails. In a sense he was revolutionary, never f the sake of being such in itself but because of his supren devotion to an ideal which would tolerate no interferenc This is one reason why he got into so much trouble. H was always shocking the traditionalists. Frequently H was a startling, up-setting influence. Being a man o front, proposing radical and advanced ideas, he cam into sharp collision with the traditional practices of hi time.

A CATALOGUE OF the things John Wesley di which broke precedent is revealing. Look at the list which is illustrative rather than exhaustive. It was unde Wesley's influence that lay preaching began. The famou account of Thomas Mazwell in London tells the story He was preaching there and the people were delighted with his message. His exhortations were particularly per suasive. People were deeply impressed and helped. Wes ley hurried from Bristol to put a stop to this lay preach ing, but his Mother warned him saying, "John, this man is as much called of God to preach as you are." Wesley went to hear him, was convinced that it was so, and al though castigated by the established church, held to his decision and gave lay preaching his blessing. Thus the use of lay preachers got started in Methodism. Today in England five out of seven sermons, and in Australia and New Zealand two out of three sermons are by local preachers. In England there are some 30,000 Methodist preachers, 5,000 of them are ordained, and some 25,000 are lay preachers.

Another surprising development was field or open air preaching. Wesley was personally greatly opposed to any such practice. He felt it to be crude, lacking in dignity, and irreverent. At first he was wholly unwilling to do it. Later, however, he adds in his diary that "he consented to be more vile," and took the pulpit at Hanham Mount, outside Bristol, where he started preaching to the miners with impressive results. This added another innovation to Methodism.

This past Summer our party visited the "New Room" in Bristol, really the church Mr. Wesley himself founded. But why call it "New Room" when it is some two-hundred years old! The answer is that the old rooms where Wesley could meet his converts and guide them in spiritual growth were all within the established church from which

s everywhere debarred. There was need then for a g place where he could meet his converts and guide n the Christian life. Hence he needed a *new* room, nt in type, and for a special purpose — hence the the "New Room!" This was the beginning of reg- reaching services. Such large crowds soon flocked meetings, Wesley found it necessary to form his ers into small groups for more intimate conversa- bout the Christian life. For this purpose he devised em of class leaders and class meetings — another in- on — which has been of incalculable value to the pment of Christian experience and to the spread of odism.

NDLY TAKE another look and you will see John Wesley troubled because of the very success of this movement. Not only were there vast throngs in nd, but in America, thousands of miles away, an- multitude was rapidly developing. They needed a l leadership and responsible guidance. Wesley ht long and prayed much about this matter, and y made one of his most far-reaching decisions. He ed to ordain Thomas Coke as a bishop and to send to America to superintend the societies there. The d shows that in Bristol on September 2, 1784, with ssistance of Coke and Creighton, he ordained What- and Vasey as Presbyters for America. Then, with hton's help, he ordained Thomas Coke a superin- nt, "giving him letters of ordination under his hand eal."

course Wesley's action brought down upon his head rm of criticism, no one expressing a more bitter pro- han his own brother, Charles. But he had counted cost before acting and his defense was as vigorous as attack. Here, then, is another illustration of the in- ndent mind and the courageous outlook of this man ley. He was never fettered to the past. He felt him- called of God for a particular work and he bent all nergies, and harnessed all possible influences to set ard his great task of bringing the gospel of Christ e needy of England. This creative quality of John ley failed to receive emphasis at Oxford. In fact I do remember hearing it mentioned.

NOTHER ELEMENT in the genius of John Wesley was his ability to organize and inspire men. White- was a great preacher, but Wesley was not like White- , content to sway vast throngs of people. Wesley was ffective organizer. He had a way of picking out from congregations the individuals who revealed interest ability. As he formed his followers into groups for her instruction he put these potential leaders in charge. saw in these societies and then leaders, a way of mul- ing his ministry. He met the leaders, and they in turn the classes. Before he was fully aware of what had done, he had set up about as fine a process of spirit- supervision and instruction as has ever been devised. ough the class, and the class leader, Mr. Wesley was to guide and direct the people called Methodists. The ussions, the testimonies, the spiritual care given to these ses developed into a remarkable educational process for both leaders and people alike. The amazing thing is that Methodism created its own leadership out of the material it had at hand, and very often this was poor material with which to start. The Wesleyan experience may have been too standardized, but its solid spiritual impact upon life was transforming.

Thus Wesley both made and controlled men. He began by making the most capable ones class leaders, then local preachers, then traveling preachers, and so the process grew. Everyone was under pastoral care. He met the preachers in annual conferences, even as he met the local societies. The whole ministerial system was fed from the bottom, and men entered it, or remained in it as they proved their worth. It must be remembered that most of these men, at the beginning, were untrained and inexperienced. But they all had ample native ability. In their sensitive spiritual nature Wesley found a vast resource for this work. He put men to work. John Wesley suffered many persecutions. He made it a rule to always look the mob in the face.

A FOURTH ELEMENT in the genius of John Wesley was his unrelenting passion for the unsaved, and those for whom no one seemed to care. His concern grew out of actual situations and the one at Bristol is typical of many others. Here were thousands of miners living in huts and shacks across the plain. They had no status, few rights, and were generally disregarded by the people as a whole. To these neglected and dejected people Wesley began to preach using as his text, "The spirit of the Lord is upon me, because he has anointed me to preach the Gospel to the poor. He hath sent me to heal the broken hearted; to preach deliverance to the captives, and recovery of sight to the blind; to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." What a text for such an occasion! No wonder it worked miracles immediately. It was a surprising revelation to the people that God loved them, would care for them and would help them. The message was so unexpected and so full of human understanding, so unlike anything they had ever heard before that multitudes eagerly responded.

Because of this experience and thousands like it the very heart of Methodism is naturally evangelistic, and it remains our greatest asset today. Our evangelism was at low ebb during the years 1930 to 1940. The gain in membership in our American Methodism was less than 2 per cent, but between 1940 and 1950, with more aggressive evangelistic efforts, our membership increased some 17 per cent.

It is encouraging to note that today evangelism is rapidly taking top rank in church circles everywhere. In this land we find that only about half of the people are related to church or synagogue. Many states report as few as only 22 per cent and others 27 per cent of the people being church related. It is a sobering fact that with all our beautiful churches, excellent preaching and fine music, still more people remain outside the Christian Church in America today than ever before. This vast outside crowd simply must be reached and won. Methodism is equipped in experience and spirit for such an undertaking.

Library of the
UNION THEOLOGICAL SEMINARY
New York

Marked 125 Years

CHICAGO — *The Christian Advocate,* official weekly publication of The Methodist Church, will mark its 125th anniversary with a special 52-page edition to be issued March 27th. Dr. T. Otto Nall, editor, said that some 500,000 copies of the anniversary issue will be printed. Regular editions of the publication run to 325,000 copies of 32 pages.

One of the oldest religious publications in the nation, *The Christian Advocate* was founded in New York by the Methodist Book Concern in 1826. Its first issue, a four-page sheet of which 5,000 copies were printed, appeared on Sept. 9th of that year. It was circulated by stage coach and Methodist circuit riders.

Barber Badger, Methodist layman prominent in the post-Revolutionary era as a printer and publisher, was brought to New York to set up the publication. He had printed and published the *Rhode Island Religious Intelligencer* from 1821-3 and ZIONS HERALD from 1823-6. Dr. Nathan Bangs, who later became editor, was editorial writer and publishing agent.

As a national newspaper which often was the sole news source reaching outlying communities far from the eastern seaboard, the *Advocate* then carried many regular domestic and foreign news items unrelated to religion. Among the latter, a regular feature was a listing of current prices for commodities — including rum.

Following unification of The Methodist Church in 1939, various sectional issues of the *Advocate,* including the original one published in New York, were united in one publication which since then has been published in Chicago.

The anniversary edition will contain articles by the Rev. Arthur Bruce Moss, pastor of New York's John Street church which dates from 1768; Dr. Ralph Stoody, executive director of Methodist Information; and the Rev. Nolan B. Harmon, book editor who describes a review of Noah Webster's dictionary in an early issue of the *Advocate* which aroused the lexicographer's ire.

You're Only Young Once

HOOVER RUPERT

Borrowed Courage

The last couple of months we have been having a deluge of awards to the best this and the best that of the year. Out of all of these, the one which most appealed to me was the award by the Philadelphia Sports Writers to "the most courageous athlete of 1951." This is the only award of its kind, and it has a distinguished list of recipients, including Ben Hogan, the golfer, baseball pitchers Art Houtterman of Detroit Tigers and Gene Bearden of St. Louis Browns, and catcher Mickey Cochrane.

This year's award went to Stewart Alexander, who fought his way back to the golfing tournament trail after seventeen major operations in sixteen months for injuries suffered in a plane crash. September 24, 1950, Skip Alexander was flying with the Civil Air Patrol from Kansas City to Louisville enroute for a brief visit with his family between tournaments. Near Evansville, Indiana, the plane crashed, killing three CAP officers. Only a charred Alexander survived.

With third degree burns of the hands, arms, legs, face, and a broken left ankle, he managed to crawl from the flaming wreckage. Blood transfusions and operations followed in monotonous regularity. His last operation was just two weeks before the banquet at which he was honored.

The golfer practiced his golf between operations and last November took his place on the American Ryder cup squad that defeated the British. He won his match by a wider margin than any other American.

Did you read what this courageous athlete had to say when he was honored in Philadelphia a few weeks ago? He thanked "borrowed courage" and the marvels of medicine for the privilege of being alive to receive the accolade of the sports writers. With a face lined with scars, and fingers which once controlled some of golf's best shotmaking still bent and bruised, the athlete acknowledged that he owed part of his recovery to letters and telegrams of encouragement from people all over the nation who read of his plight. He said, "It was sort of borrowed courage."

Well, there isn't a one of us who doesn't doff his cap to that kind of courageous achievement. There is something there that calls out admiration and respect from even the most calloused. And all of us are better because of the Skip Alexanders in our world who demonstrate the physical resilience and courageous stamina that overcomes a serious handicap. Here is an experience more dramatic than some, but Alexander is the first to admit, no more courageous. He spoke of the demonstration of courage on the cold battle-fields of Korea. And every one of us knows someone who has experienced a handicap, but whose courage is an inspiration and challenge to everyone.

The biggest source of inspiration I think, is that the people who demonstrate this courage, come from the rank and file of life. Apparently they have no unique endowment. Until a crisis comes their degree of courage is untested and unknown.

Hits Racial Discrimination

REDWOOD CITY, Cal. — A resolution op ing racial discrimination was adopted b group of women representing the San District of The Methodist Woman's Divi of Christian Service.

The resolution singled out for special c cism the opposition of Southwood resid to the purchase of a home by a Chinese fa ly in the neighborhood, and a similar i dent in Pablo, involving a Negro family.

More than 270 women represen Methodist churches from South San Fran co to Greenfield also voted in opposition Universal Military Training.

Can Block Communism

ALBANY, N. Y. — Methodist Bishop Bromley Oxnam of New York has asse his belief in the church as a force that eve ually can block communism and bring pe to the world.

Speaking at a centennial anniversary s vice in Grace Methodist Church, Bishop O nam said: "We have to move into this iss of half slave and half free world with m of religion, aided by men of engineering a men of economics."

He reminded the congregation that 1 years ago when Grace Methodist Church w founded the big problem in the United Stat was that it was half slave and half free. "T day this problem does not face our contine but rather the world," he said. The bish stressed that church people "like the apost must go forth carrying the word of Christ

Revamping Sunday Laws

ALBANY, N. Y. — The New York stat legislature passed unanimously a bill th would revamp the state's Sunday laws an clear the way for additional Sunday spor and entertainment. Governor Thomas E Dewey was expected to sign the measure int law. The bill, sponsored by Assemblyma Malcolm Wilson, Westchester County Repub lican, was opposed by the New York Stat Council of Churches.

Introduction of the bill followed the first report of a joint legislative committee esta blished earlier this year to study the Sunday law situation. Generally, the measure would kill all Sunday bans against "participation" sports such as golf, tennis, hunting and fish ing. It also would give communities power to enact local laws or ordinances permitting "spectators" sports and recreational activities such as automobile races and circuses. It would not affect present exemptions in the Sunday laws that permit baseball, football, hockey, bowling, basketball and movies after 2 p. m. Other state laws prohibiting pari-mutuel horse racing, boxing and wrestling on Sunday would remain unchanged.

The joint committee, headed by Assemblyman Wilson, did not study the Sunday laws

ing to business or commerce. It plans y those provisions during the year and to the 1953 legislature. The State l of Churches has opposed any exten- f the law to cover added spectator for which admissions are charged. It lled for public hearings on the pro- before legislative action was taken.

cks Survey

Methodist General Board of Educa- t its annual meeting March 3-6 in ille, Tenn., labeled a proposed reorgani- of the church's top administrative re as "a costly, backward step." The s resolution was aimed against the re- f the Survey Commission, to be pre- at Methodism's General Conference in rancisco, April 23-May 6.

General Conference of 1948 created rvey Commission, authorizing "an im- and objective study of all general s, commissions and service agencies of e Methodist Church . . . with a view ding ways and means to reduce dupli- and overlapping and to increase the cy and economy of the operations."

its dissent, the board said "adoption of he Survey Commission) recommenda- would not serve the educational interests church, would represent a costly, back- step, would place undue emphasis on tedly important but nevertheless secon- considerations in the church's life and n. . . ."

rgy Auto License

BANY, N. Y. — A bill providing that ymen be given distinctive auto license s was passed by the assembly and sent e Senate. The measure would allow the f a special religious symbol on number s, such as a cross or the six-pointed Star avid.

the bill should become law, the clergy- could apply at once for the new plates the distinctive symbol of their choice.

100,000 Headquarters

edication of a new $1,100,000 national quarters building March 6th in Nash- Tenn., climaxed the four-day annual ing of the Methodist General Board of cation. "We rejoice that this building ngs to the Methodist Church . . . it is a ol of the creative impact of Methodist ation upon successive generations, begin- with the Wesleyan movement in the teenth century," said Bishop Paul B. n, Nashville, who gave the dedicatory ad- s.

shop Fred P. Corson, Philadelphia, is ident of the education board, composed 08 laymen and clergymen. The board general oversight of Methodism's educa- al interests as related to 40,000 local churches, 119 schools, colleges and universities, and church school curriculum materials comprising 31 publications for all age groups.

Three other bishops, serving as vice presidents, head the board's three divisions. Bishop James C. Baker, Los Angeles, is chairman of the division of educational institutions; Bishop J. Ralph Magee, Chicago, is chairman of the division of the local church, and Bishop Paul E. Martin, Little Rock, Ark., is chairman of the editorial division.

At the annual meeting, board members functioned as 12 committees to review the year's work and plan special aspects of Christian education. In general sessions they heard annual reports of the divisions. Population shifts and the national state of emergency pose serious problems for churches, the board was told by Dr. John Q. Schisler, executive secretary of the division of the local church.

Athletic programs which bring to college towns on week-ends "the morals of a Roman holiday" were denounced by Dr. John O. Gross, executive secretary of the division of educational institutions. "If a school cannot have athletics without sacrificing a sound educational policy and ignoring basic Christian principles, it certainly must leave off athletics," he said.

Dr. Gross' annual report stated that enrollment losses and inflation have posed "unique perils" for Methodist schools and colleges. Barring war, he said enrollments should begin to rise after 1954 and be higher than ever by 1960. On the other hand, nearly 2,500 pre-ministerial students are enrolled in Methodist institutions — the largest number in the church's history.

Dr. C. A. Bowen made his "farewell report" to the board as executive secretary of the editorial division. He plans to retire in the fall after 27 years as an editor of Methodist publications. "Christian education recognizes its basis in the Bible . . . if the vital and transforming use of the Bible is in danger of being forgotten, Christian education holds as its goal the challenge and conquest of this danger," Dr. Bowen said. Pleading for a "teaching church," he said "we must guide persons into a continuous and transforming experience of the eternally, intrinsically valuable word — alive and relevant to the needs of our day."

May Day Plans

New York — "Spiritual Security for Today's Families" is the theme for the May Fellowship Day observances that will be held by church women in thousands of U. S. communities on Friday, May 2nd. The day, sponsored annually by the General Department of United Church Women of the National Council of the Churches of Christ in the U. S. A., will mark the beginning of a year's study program on building a more secure and more Christian family life.

"A strong and Christian nation can only be built by its families, in your town and mine," said Mrs. Allen Knight Chalmers, Newtonville, Mass., chairman of the national May Fellowship Day committee. "With the strains of today's living in a troubled world," she added, "emphasis on the development of the Christian home has never seemed so important."

In many places, on May Fellowship Day itself, Mrs. Chalmers noted, the church women mark the occasion by inviting all the local ministers and their wives — sometimes the only time when they all meet together — by honoring some outstanding churchwoman, or by welcoming displaced persons or other newcomers to the community. Offerings at the meetings and services are used to support the work of state and local councils of church women.

ZIONS HERALD 125 YEARS AGO

March 28, 1827

Custom of War. — "We punish murders and massacres committed among private persons; what do we respecting wars and the glorious crime of murdering whole nations? — Here avarice and cruelty know no bounds. Barbarities are authorized by decrees of the senate and votes of the people; and enormities forbidden in private persons, are ordered by public legislature." — *Seneca.*

* * * *

Another Good Example for Children. — Some time since we had occasion to notice the donation of a little girl for the benefit of Indian children at the missionary stations, and now we have the pleasure to record, that, a few days since, a little boy, aged seven years, came to the office of Zions Herald and presented *Two Dollars and Ten Cents,* saved from his toy money, for the same benevolent purpose. We do not know but the order of things is about to be reversed in the March of benevolent enterprise, and that the generosity of our most liberal men will be put to the blush before the charities of babes. It is a strong cause that unites the hearts of the aged and the warm feelings of the young in its sacred sympathies; it must prevail. The name of this young philanthropist is John Lovell Rust. . . .

* * * *

The legislature of Virginia will insist that Mr. Billups, a Methodist, elected to the House, is a Minister, and by the Constitution of that republican state, not entitled to a seat: but his constituents say he is not a Minister, and re-elect him. So he has already been twice returned to the House, and twice returned to the People.

Church Owned By Pastor

MANCHESTER, N. H. — The Chapel of St. John of the Mountains in the ski slopes around the tiny village of Ellsworth, N.H., is probably the only church in the nation owned by a pastor. A Boston minister, the Rev. Roger P. Cleveland, came upon the unused and virtually forgotten church while combing the mountains 12 years ago for a suitable lodge as a base for his favorite winter recreation, skiing. He bought the building and began restoring it for worship purposes.

Mr. Cleveland, a summer resident in the region, did a great deal of the work himself, but the townspeople of Ellsworth pitched in when they found what was being planned. As a result, the chapel was rededicated in 1939 to the service of the townspeople who since have made it the religious and social center of the community.

Summer and early fall services are well attended, and people from various parts of New England contribute to its support. Many of the area's summer residents make special trips back to the town to attend Christmas services at the chapel. Special pilgrimages also are made on Washington's Birthday.

Electricity recently was made available to the hill country around Ellsworth, but Mr. Cleveland plans to continue the chapel's practice of holding services by candlelight.

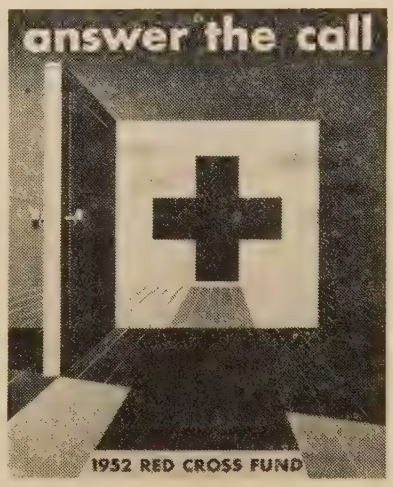
Religion At Dartmouth

HANOVER, N. H. — In an effort to further the moral and spiritual growth of students at Dartmouth College, the trustees of Dartmouth have recently established the William Jewett Foundation. Honoring Dartmouth's ninth president, the foundation is designed to give contemporary emphasis and meaning to the spiritual traditions which the liberal arts college has fostered ever since its founding by the Rev. Eleazar Wheelock 182 years ago.

Endowment funds amounting to $120,000, previously contributed in the name of Dr. Tucker, have been turned over to the foundation and will be enlarged in the future. At present a faculty committee is at work organizing the foundation's program of individual and group efforts to make spiritual as well as intellectual growth a part of the Dartmouth experience.

Speaking of the Tucker Foundation recently, Dr. John Sloan Dickey, Dartmouth president, told alumni, "The moral and spiritual purpose of the college springs from a belief in the existence of good and evil, from faith in the ability of men to choose between them, and from a sense of duty to advance the good." Recalling that religious faith and missionary zeal prompted Dartmouth's founding, he went on to declare that a constant reminder of the college's spiritual origin and purpose is provided by the college motto, "Vox clamantis in deserto" taken by Eleazer Wheelock from Isaiah: "The voice of him that crieth in the wilderness, 'Prepare the way of the Lord, make straight in the desert a highway for our God."

"This moral and spiritual purpose," Dr. Dickey added, "has carried through the years of nearly two centuries; never has it been set aside, however much the changing conditions have caused the means for its accomplishment to be modified."



'Open Mind' Toward Russia

BUCK HILL FALLS, Pa. — A need for Americans to keep an open mind toward Russia if peace is to be attained was urged by Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs. Addressing the annual meeting of the conference of U.S.A. member churches of the World Council of Churches, Dr. Nolde said that "we must cultivate in our people a titude which will be conducive to recon tion with the U.S.S.R., and we must vincingly manifest that attitude in our tions."

Dr. Nolde said that the United Stat "caught in the meshes of a far-flung rea ment program and controlled to a compl unwarranted degree by the unpredictable cisions in Moscow." As a result, he war "we are in danger of building a nati mind-set where we would repudiate a s ment with Russia, even if Russia were abandon its methods of coercion, infiltra and false propaganda."

"If we are to capture the moral initia which alone can prevent war and prom peace," he said, "we must seize every portunity by word and deed to hasten the when reconciliation will be the dyna force in international relations."

Dr. Nolde is on leave of absence from post as dean of men of the graduate sch of Lutheran Theological Seminary in Ph delphia. The commission of which he is rector is a joint agency of the World Co cil and the International Missionary Coun He attended the recent sessions of the G eral Assembly of the United Nations Paris as an observer, and is a consultant the U.N.'s economic and social council.

In the perspective of history, according Dr. Nolde, the "real enemy" is not the Sov government, but is rather to be found human want, in the homelessness and s fering of refugees, in social degradation, racial discrimination, in imperialistic pr and selfishness."

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Missionary-Engineer

Thanks to a Methodist missionary, a sm mountain community in Ancoraimes, B livia, now has a water system which elim nates a six-mile journey for the Indians a others who live there. The project was s pervised by the Rev. John S. Herrick, Pacific City, Iowa, at the request of the loc Public Works Committee.

Mr. Herrick, a chemical engineering gra uate of the University of Washingto planned the two-mile route pipe-line so th water flows by gravity from a ten-thousan gallon tank. Plumbing has not been in stalled in homes, but townspeople bring the kettles to conveniently located faucets.

Rolling Ridge Activities

All of the deans of the various summe institutes and camps in the Boston Area co vened at Rolling Ridge, North Andove Mass., for a discussion of common proble and for planning for the ensuing summer program, on Monday and Tuesday, Mar 17th-18th. This was the first time all of th four Conferences were represented in such conference. Twenty-eight men and wome were in attendance. Miss Clarice Bowma

retary of the National Board at Nash-
ennessee, assisted in the various ses-

weekend, March 21st-23rd, the legisla-
tembly of the student Christian move-
n New England held its annual con-
at Rolling Ridge. The Rev. Leonard
executive secretary, was in charge
conference. Nearly one hundred dele-
om the various colleges in New Eng-
tended.

As Attorney

MINSTER, Md. — A minister appeared
rney for a group of Sykesville resi-
protesting the issuance of a beer lic-
the local American Legion post. The
ester K. Welch of St. Paul's Methodist
of Sykesville did so well that the op-
lawyer complimented him on his
ation.

unusual situation came about when
airman of the county commissioners
who was presenting the case against
g a license. "It looks like I'll have to
the job," said the Sykesville minister
came forward to the lawyer's table in
estminster circuit court.

on officials explained that they wanted
profits from the sale of beer to defray
sts of their new club building. The
er-attorney argued that the license was
essary to meet the demands of the
orhood. He said that with profit as
tive of the Legion, there was bound to
er-drinking. The court reserved de-

essfully
bating Critics

K HILL FALLS, Pa. — The World Coun-
Churches is waging a successful fight
t "the dishonest critics of the ecumeni-
vement," in the opinion of Dr. Henry
Leiper, associate secretary of the in-
ional agency. Dr. Leiper expressed this
at the annual two-day meeting here of
onference of U.S.A. Member Churches
World Council, of which he is the gen-
ecretary.

erring in his report to attacks on the
Council, Dr. Leiper declared that "a
mount of misrepresentation and out-
vilification constantly goes on to the
sion and distortion of much Christian
ng." However, he added, his office is
uing its policy "to provide material
rning the truth about the movement
ot to engage in public polemics."

here seem to be signs that the effective-
of much of the hostile publicity is wear-
ff in many quarters," he said, "and in
areas it never has had any force because
patently un-Christian spirit and violence
pression." Dr. Leiper did not mention
ndividuals or organizations by name,
but described the critics as representing "a tiny cross-section of minority splinter groups," which, he said, "make it their particular business to attack, misrepresent and vilify the ecumenical movement."

American member Churches of the World Council have taken the chief responsibility for answering these attacks, according to Dr. Leiper, because "the main attacks have all been led by Americans." This seemed an obvious reference to the American Council of Christian Churches and the International Council of Christian Churches, fundamentalist groups, led by Dr. Carl McIntire of Collingswood, N.J., an outspoken critic of the World Council and its leaders.

Honor To The Joneses

GREENSBORO, N.C. — Yet another honor, this one from the Bennett family, came to Dr. and Mrs. David D. Jones in a surprise ceremony conducted during regular vesper services in Annie Merner Pfeiffer Chapel recently.

A handsomely hand-done illustrated manuscript containing the names of the entire Bennett family — from the maintenance men to students, members of the faculty and staff and representatives of the Board of Trustees, was given to Dr. Jones and his thoroughly surprised wife, Susie.

The Jones', who were recently honored in Washington, D. C. when they received the *Christian Education Magazine* award for their 25 years of devotion and sacrifices, which have raised Bennett College from a corn pasture to one of the most beautiful and thoroughly respected of all Eastern colleges, were completely taken by surprise by the tangible token of esteem by members of "their" family.

Miss Juanita Page, Roanoke, Va., president of the student Senate, is shown reading the citation to Dr. and Mrs. Jones.

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Nurses Study Religion

PORTLAND, Me. — A new course with lectures by clergymen of the various faiths has been established at the Maine Medical Center's school of nursing.

Miss Edith Doane, director of nursing services at Maine General Hospital, said the course would give nurses a deeper insight into the religious beliefs and backgrounds of patients. Such an understanding, she said, is needed by nurses in public hospitals.

Protestant denominational leaders, a Roman Catholic priest and Jewish rabbis will give the lectures.

Communion Breakfast

The Second Annual Protestant Laymen's Communion Breakfast will be held Sunday, April 20th, at Mechanics Building, Boston. Five churches will be used for communion services beginning at 7:00 a. m. The churches are Trinity Episcopal, Old South Congregational, Copley Methodist, Church of the Covenant, Presbyterian, and First Baptist, all in the Copley square area.

The speaker will be Francis B. Sayre, former high commissioner to the Philippines and deputy director of Foreign Relief and Rehabilitation Operations and assistant secretary of state. He is now serving as U. S. representative in the Trusteeship Council of the United Nations.

The Communion-Breakfast is sponsored by five denominational groups, the Boston Baptist Social Union, the Boston Methodist Social Union, the Episcopalian Club of Massachusetts, the Presbyterian Laymen's Council and the Boston Congregational Club. Norman H. Ludlow of Center Street, Milton, president of the Boston Congregational Club, is the chairman for this year's event.

Watch May 31st.

May 31st closes the current fiscal year of the Board of Missions and Church Extension of The Methodist Church. By the law of the Church, the Board can expend in the twelve months after that date no more than it received during the fiscal year up to May 31st. In other words, funds paid into World Service in March and April will help promote and advance the missionary cause next year; funds withheld (and funds held in local church or conference treasuries) will slow down missionary work by that amount.

It is, therefore, very important that all moneys for World Service now held by local church officers be forwarded to conference treasurers (and by them to the World Service treasurer, Dr. Lugg) during March, April, and up to May 20th. The Board of Missions urges all superintendents and missionary secretaries to call the attention of pastors and treasurers to this — notifying them in writing, if possible.

$850,000 Chapel

Cornerstone of the $850,000 Upper Room Chapel and national headquarters building of the General Board of Evangelism was laid March 5th in Nashville, Tenn. Bishop Ralph S. Cushman, St. Paul, Minn., president of the board, presided at the ceremony.

The new building, due to be completed by fall, is located across the street from the new headquarters of the Board of Education, which was dedicated next day. The two structures, together with adjacent buildings, of Scarritt College, compose a sizable Methodist center.

The Upper Room Chapel will be the focal point of the Board of Evangelism headquarters. The chancel will copy architectural features of the Biblical "upper room" as depicted in Leonardo da Vinci's famous painting, "The Last Supper." A wood carving of the painting will overlook the altar. The chapel also will have a small prayer room as a memorial to the late Rev. Grover C. Emmons, first editor of *The Upper Room,* widely circulated devotional guide.

The Homemaker's Corner

Mrs. Harry A. Burnham

A Wayside Shrine.

Out in Waterloo, Iowa, lives a retired Methodist minister with a vision. The March number of *The Christian Herald* tells of a little church which this eighty-four year old man has built in his back yard. I would love to go into that little 6 by 8 foot building and sit quietly for a while in one of the four pews, each holding one person. Perhaps someone would play, on the electric organ, a few restful hymns.

Reading about this wayside shrine made me wonder why more Protestants do not erect such places for the touring thousands who hurry along our crowded highways. What if there were little meditation rooms near gasoline stations or not far from vegetable and fruit stands? Just little buildings inviting people to come aside and rest a moment.

Some time ago I stood in front of a large Roman Catholic Church and watched people go into that building at the noon hour, stay just long enough to cross themselves, say a Hail Mary, and be on their way again. A workman, denim-clad and bent with toil, put his dinner pail on the steps and went inside for a brief prayer. I suppose that his rosary was very much like the one carried by the expensively dressed woman who preceded him. No one seemed to think that it was strange for a street digger to pause and look beyond the sordidness of his daily task.

Again, we were touring in Canada. All along the way were wayside shrines. Many times we saw women pause on their way home with their bundles to genuflect and raise their eyes in adoration. Perhaps we imagined it, but it seemed to us that the bundles were less heavy after those pauses; certainly the lines in the faces were ironed out a bit.

Thse daily reminders along the way seem to say to our Roman Catholic friends, "The Church is reaching out to help you." Is there not a lesson in this for us? Church women might study the situation and perhaps build one or two little shrines like the one in Waterloo, Iowa.

On A Wide Circuit

W. W. Reid

"Spectatoritis"

I believe a case (or a Ph.D. thesis) could be made to show that when a nation or an institution begins to decay, it first becomes a group of spectators rather than of participants. The participation is left to the trained few, the privileged few, or the inheriting few. The masses are entertained, or amused, or awed, but not benefitted by the skills and the glamour that is developed.

The emperor put on a gladitorial contest or a colorful parade — mixture of fear, tantalizing music, and armed might — drowning out the cries of the oppressed. The victorious general was acclaimed for his show of slaves and booty — deluding people into forgetting their losses and his cruelties. The knight presided over the great castle feast lulling his guests-of-a-day into forgetting th vassalage. The dictator built a city of bea — hiding the impoverishment of the sta intellectual life. The ward politics fed hungry, threw a picnic for the kiddies taking minds off the thievery that paid costs. The church wrapped itself in v ments, in ceremonies, in gold — blind men to the homeless Nazarine villager it by-passed. The "man of large means" g the town a library, a park, a college — a the grateful citizens asked no more qu tions as to "how he got his."

It is probably true that "everyone like good show." But growth and developm come not from watching a show but by p ticipation in it. And there are indicati that Americans — and we fear some othe too — are hearing and seeing, rather th doing, in too many areas of life. As a n tion, we have a reputation for participati in sports of all kinds, and are proud to Olympic winners. But the millions w pour into grandstands and stadiums to wat professional and near-professional baseb and football, exercise only their lungs as th follow the movements of the trained fe Now the field is being rapidly extended in the watching of professional basketball, ho key, and some other sports. There is n helpful skill developed, no strength given t body or mind by mere watching of sports

One may, of course, develop appreciati for good music by listening to it on the radi or playing it on records; but to be an arti on the piano, organ, or violin, it is st necessary to acquire skill in the same old wa as did the masters of yesterday — by man hours of patient practice. Nor can we be come proficient in any craft or art by mere seeing it done on television. Man still ac quires skill, knowledge, and excellence b participation.

I am concerned that too many of us, in religious "activity," are becoming spectato rather than participants. Certainly the Easte congregation is often there to see and to hea rather than to worship and to partake in the objectives of Christ's call to his followers Nor am I thinking of "activity" (often running around aimlessly) as a goal of the church or the Christian, but of the layman's (as well as the minister's) charge to help make the community, the nation, and the world Christian in every act.

And I am concerned that we are too often only spectators in government. We criticize *after* the act; we do not help set the stage. We stay away from the polls — unless there is to be a good "show" in electing a president — and we leave government to party "regulars" and feed-through gougers. Indeed, if we are to preserve freedom in church and in government, we must get in there and call the plays, not sit on the sidelines either booing or cheering.

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Friday Campaign

ALO, N. Y. — Protestants and Roman s in the Buffalo area are co-operat- the eighth consecutive year in the everent observance of Good Friday ent. Mayor Joseph Mruk of Buffalo lf a dozen other mayors of towns in New York are issuing proclama- ressing the importance of worship on riday. The city common council has a civic half holiday on Good Friday. sponsoring committee, composed of nt and Catholic laymen and clergy- as sent a letter to several thousand s places urging that they close from 3 o'clock Good Friday to permit em- to attend church services. Where is not feasible, it is suggested that em- be given time off.

letter, signed by Father Raymond F. g, director of the confraternity of an doctrine, and the Rev. Harlan M. executive secretary of the Council of hes of Buffalo and Erie County, says: re is any optimism in the trend of our t can be found in the fact that all over nited States there is a growing con- ess of the need for religion in public rivate life. We have been greatly ed by the growing response which has iven this appeal in past years."

ut 5,000 posters have been distributed res and other business places. The display a large purple cross and the "Attend church Good Friday. A ipping community 12 to 3." Signs with inscriptions also are displayed on city Thousands of windshield stickers ising the Good Friday observance are ble to motorists. In addition, the Good committee is erecting 20 billboards ffalo to encourage attendance at Pas- ervices.

rmediate Workshop

s Lucile Desjardins, assistant editor in epartment of youth publication of the of Education of the Methodist Church, nstrated teaching techniques at an in- diate workshop conducted recently at ethodist church in Holyoke, Mass. The am was jointly planned by the Confer- and District Boards of Education.

e demonstration of teaching methods e junior high school level centered on tual class made up of young people South Hadley Falls Methodist Church the Holyoke Church. Luncheon was d at noon by the Wesleyan Circle of V.S.C.S.

e Rev. Donald H. Freeman, district di- of intermediate work, presided at the ing and afternoon sessions, and the Rev. Norsworthy, director of education, ded at the luncheon. Others taking part the Rev. Daniel A. Thurston, host r, and Miss Edith Jordan, executive secretary of the New England Conference Board of Education.

Miss Desjardins impressed the teachers present, representing many of the churches of the Springfield District and one of the Worcester District, with her obvious interest in the young people as well as her command of the material that was presented. Following the workshop, Miss Desjardins went to Wesley Church, Worcester, Mass., where she was to be presented at a luncheon for the workers of that church.

State Aid Barred

MILWAUKEE, Wis. —State tax support has been shut off from 14 Wisconsin public schools which a Protestant group charged were "under the domination" of the Roman Catholic Church. George E. Watson, state school superintendent, notified the schools, all of which are taught by nuns, that they had failed to conform to state public school laws and would no longer be certified as public schools.

His action stopped the allotment of state aids which would have been made this month, cut off additional county aid, and raised the question of whether the school boards could levy local taxes. The decision followed a long controversy in this state and upset a practice which had been common in Catholic populated areas for as long as 35 years.

Mr. Watson said that the schools could bring suit against him to contest his ruling. He said that in his opinion, after conferring with the attorney general, the schools violated state law in one or more of the following ways: they selected teachers on the basis of a religious test; they included sectarian instruction in their curriculum; and they failed to operate a complete school of eight grades.

The Protestant Bill of Rights committee, organized by Milwaukee Lutherans and now expanded to include members of other denominations, had asked Mr. Watson a month ago to take this action. A bitter controversy over the Lima public school near Durand, Wis., provoked the committee's protest. The Lima school, with 200 pupils and seven nun teachers and two Catholic lay women on its faculty, has absorbed a number of nearby schools through legal consolidations. A Protestant farmer, William Fox, who refused to send his children there, is awaiting trial on a charge of aiding truancy.

AVOID SELF-DOSING—"HE WHO DOCTORS HIMSELF HAS A FOOL FOR A PHYSICIAN."

MASSACHUSETTS HEART ASSOCIATION

Washington Inquisition

E. ELDRIDGE BREWSTER

News from Washington committee rooms is clear evidence that, guided by the triumvirate of "character assassins" McCarthy, Nixon, and Mundt, the mid-twentieth century inquisitional juggernaught grinds ahead on its tortuous way.

Though we may not condone the fact that the most recent witness before the Committee on Un-American Activities "blew his top," we can well understand, in that the human spirit can stand just so much provocation. It is our feeling that in his flaming rebuttal Newbold Morris said some things that clearly needed to be said. One may and does receive a fair trial in the courts of the United States, but not before this Committee on un-American Activities.

Since when have innuendo and insinuation become fair legal practice? Since when does a Congressional Committee have the power by fiat and incantation to make our present foreign policy retroactive to 1940 and earlier and binding upon the past? Since when has the "party line of McCarthyism" become as the laws of the Medes and Persians in liberty loving U.S.A.? Since when has "guilt by verbal association" been acceptable as factual evidence by a court of law?

If Newbold Morris is guilty of any malpractice in connection with the "tanker deal," namely, of making a handsome profit on a small investment, what business in America, apart from co-operatives, does not seek to do the same thing? If he was somehow unpatriotic because his firm traded with Red China, then so was Standard Oil of N.J. and the Dupont Company and others who traded with Hitler's Germany prior to World War II.

If to maintain liberty we are to put it in chains, if to uphold honesty we are to spread suspicion and falsehood, if in the name of Americanism we are to destroy its very life, then we are surely well on the way toward that "big brother state in which lies are truth, war is peace and hate is love. It is to be hoped that this menace of McCarthyism to our civil liberties, which functions under the very cloak of selfrighteousness and truth, will be understood by the American people for what it is; and that it will be repudiated by the ballots of American citizens at the polls where a man's conscience can still exercise power free from pressure or fear.

PERSONS

Mr. James F. Farr, vice president of the Annual Boston Communion Breakfast, Sunday, March 30th, has urged Methodist men living in the Greater Boston area to secure their tickets from Mr. Ray I. MacArthur, lay leader of the Boston District, or from Mr. Eugene Wohr, lay leader of the Lynn District. The Methodist service of communion will be held at Copley Methodist Church, Exeter and Newbury Streets, at 7 a. m. Mr. Farr is confident 5,000 Protestant men will attend the breakfast at Mechanics Hall which follows the Communion.

The annual meeting of the New England Deaconess Association is being held today, March 26th, at 1:30 p. m. in the faculty lounge of Boston University, for the purpose of electing officers for the ensuing year and the transaction of such other business as may come before the meeting.

The Glendale Methodist Church of Everett, Mass., is holding a celebration today, March 26th, at 7:45 p. m., in honor of its freedom from debt. Engraved invitations were sent out for this service by the "Victory Fund Campaign Committee" of the church.

Mrs. Laura Beebe

Mrs. Laura Beebe, widow of the late Dr. James Albert Beebe, died on March 13th in Laconia, N. H. Dr. Beebe was at one time dean of the School of Theology of Boston University, and was later president of Allegheny College.

Mrs. Beebe leaves the following children: Mrs. Laura Du Mar, with whom she lived; Merton Beebe, of the Virginia Medical College; Norman Beebe of Sioux City, Ia.; and Robert Beebe of Hartford, Conn.

Dr. Hough Houston, whose service in the Methodist ministry began in 1895, died in the Methodist Hospital, Brooklyn, N. Y., March 17th. Dr. and Mrs. Houston, following their custom since retirement in 1935, had been spending the winter in St. Petersburg, Fla., when failing health necessitated his return home recently. The couple's summer address, since retirement, has been Mt. Tremper, N. Y.

Dr. Benjamin Livingston DuVal, recently appointed pastor of Elm Park Methodist Church in Scranton, Penna., was honored by nearly 600 members of the church at a reception on March 13th. His wife and three daughters were also welcomed at the reception, of which Judge Henry R. Van Deusen was chairman. Mr. DuVal succeeds as pastor of the Elm Park Church Dr. Hiram C. Weld, who is now in Indianapolis, Ind.

The regular meeting of the Deaconess Aid Society will be held Tuesday, April 1st, at the Homecraft Demonstration Shop, 687 Boylston Street, Boston. Luncheon will be followed by a demonstration of the products served, and the regular business meeting at 2 p. m. Reservations may be secured from Mrs. H. L. Cooke, 96 Warren Street, Medford, Mass.

"Dean Of The Chapel" At Boston University

Boston University's first dean of the chapel, Dr. Franklin H. Littell, right, former chief Protestant adviser to the U. S. High Commission for Germany, was formally installed in his new post at special services, Sunday, March 9th, at Boston University's Daniel L. Marsh Chapel by President Harold C. Case of Boston University, center.

Among those participating in the ceremony was Professor Clair F. Littell, left, of Cornell College, Mt. Vernon, Iowa, father of Dean Littell, who gave the commitment prayer. The Holy Bible held by Dean Littell was presented by President Case in special commemoration of the event, symbolic of the new dean's position and duties as spiritual leader of Boston University's students of all sects and denominations.

The 1952 Spring conference of the Worcester District will be held Monday, April 21st, in Wesley Church, Worcester. The afternoon business session at 2:30 o'clock will be directed by District Superintendent Charles T. Allen. A laymen's program, led by District lay leader Farnham B. Goulding, will be held in the evening.

Ernest A. Truran, 76, prominent Methodist lay leader of East Wareham, Mass., died February 20th at the Tobey Hospital in Wareham after a week's illness. Funeral services were held on Feb. 23rd at the Methodist church in East Wareham, of which he had been an active member and a trustee. Officiating at the service was the Rev. G. A. Dahlquist, superintendent of the New ford District, and the Rev. McKinnon W pastor of the church. Interment was in wam Cemetery.

Jerusalem Mayor In Boston

A public reception in honor of Jerusal Mayor S. Z. Shragai was given on Sun evening, March 23rd, at John Hancock in Boston. The mayor visited Boston on invitation of Mayor John B. Hynes, who held a special reception for him on Mon morning, March 24th, at the Bradford Ho

Mayor Shragai came to America with purpose of inviting all Jews and Christi to take part in the 3000 year celebration the Holy City in 1953. He stated that hoped many American people would come Jerusalem and visit the historical places the ancient city.

The 7th annual men's communion breakfast of the Greater Worcester (Ma Area Council of Churches will be held 6:45 a. m. on Sunday, March 30th. The co munion services will be held at Wes Methodist and Central Congregational ch ches and the breakfast at Memorial Au torium. The communion meditations w be given by the Rev. Gordon M. Torgers at Wesley and the Rev. Francis C. Wilson Central. Mayor Andrew B. Holmstrom w speak at the breakfast. 2,375 men attend last year.

Mrs. J. M. M. Gray

On Friday, March 14th, Mrs. Joseph M. M (McCurdy) Gray died at the home of he son, Joseph C. Gray, 4 Ridgefield Road, Wi chester, Mass. Mrs. Gray is survived by he husband, the Rev. Dr. J. M. M. Gray, re cently retired from the pastorate of Bexle Methodist Church, Columbus, Ohio; a so Dr. Charles McCurdy Gray of Tampa, Fla a son, Joseph C. Gray of Winchester; and daughter, Mrs. Ralph Starr Fowler of Rome Italy. She had six grandchildren.

The funeral service was read by the editor of ZIONS HERALD on Sunday, March 16th and interment was in Baltimore, Maryland.

The Rev. George Cummings, recent graduate of Boston University School of Theology, and his wife have arrived at their new assignment in Hilo, Hawaii, where they will serve The Methodist Church for six years. Mrs. Cummings is the former Lois Johnson, daughter of Dr. Paul E. Johnson of the Boston University School of Theology faculty.

The 1952-53 officers of the Worcester (Mass.) District minister's association are Oscar G. Cook, Oxford, president; William C. Simmer, Hudson, vice-president; Herber

on, Townsend, secretary-treasurer; R. Eickoff, West Fitchburg, collec- n D. Erb, Worcester, Norman E. h, Worcester, and Delphas S. Barnett, ville, program committee. These of- ere elected March 17th at the final of the year, held at East Pepperell, The speaker was Bishop Lewis O. n, retired, who discussed the merits nerits of the Survey Commission's re-

y Speare Chapel

Newton Centre Methodist Church, Centre, Mass., will hold a service of on on Sunday, March 30th, at 11 a. which time its main chapel will be d in honor of Dr. E. Ray Speare, life- ember of the church and chairman oard of Trustees. Chancellor Daniel ch of Boston University will give the ory address.

will be a part of the general recondi- program of the church now in pro- der the leadership of a committee of , consisting of Mr. Jess D. Traylor, rman E. Ferguson, and Mr. William w. The committee for the program ication is composed of Dr. Sam Hed- r. Arthur F. Brown, Mr. Jess D. Tray- Walter G. Muelder, and Dr. H. Dan- wver, pastor of the church.

chapel has been thoroughly recondi- with new furnishings, and will hence- ear the name "E. Ray Speare Chapel," gnition of Dr. Speare's great service church. Dr. Speare's father, the late H. Speare, was one of the original rs of the church, and the first presi- f its Board of Trustees. He gave the land on which the church now stands, corner of Centre Street and Langley and continued his generous support ervice until the time of his death in

his father before him, Dr. Speare has nd is an ardent supporter and benefac- his church and all causes connected ts work.

al Union

e than 200 Methodists from Greater n attended the Youth Night program Boston Methodist Social Union at Hay- Memorial Hall, Boston University, on ay, March 17th. President James Farr nced that the next meeting, the last of ason, will be held at St. Mark's Church ookline, Mass., on April 21st, with Mrs. y Honsinger Fisher as the speaker.

hop John Wesley Lord asked the privi- f the floor to pay tribute to the leader- which Mr. Farr has given to the Union g the past three years. Bishop Lord hat since Mr. Farr would be in Cali- n attending the General Conference at the time of the April meeting, and since he has decided that he will not stand for re-election as president, he wanted to express his personal gratitude for the work Mr. Farr has done so well. The members of the Social Union then gave Mr. Farr a rising vote of thanks.

The guest speaker, Dr. Harold C. Case, president of Boston University, delivered a moving inspirational address which was directed to the many young people, yet held his adult audience with equal interest. Dr. Case spoke of the need for, and way to get, realistic idealism through the imitation of Jesus, the practice of prayer, and the development of self-discipline.

The "Wesley Brothers"

The "Wesley brothers" angle inspired this photo of Bishop John Wesley Lord, left, resident in the Boston Area of The Methodist Church, and Bishop Charles Wesley Flint, resident in the Washington, D. C. Area, who chanced to sit together during the annual meeting of the General Board of Education, March 3rd — 6th, in Nashville, Tenn.

The picture was made by Bob Bell, Jr., church editor of *The Nashville Banner.* "No question about them coming from Methodist families," said columnist Bell in his caption.

Ousted From National Council

Boston — Unitarian and Universalist women have been "expelled" from the board of managers of United Church Women on the grounds of "theological unorthodoxy," it was reported in the current issue of *The Christian Register,* official organ of the American Unitarian Association. United Church Women was one of the major interdenominational agencies which merged in January, 1951, to form the National Council of Churches. It now operates as a general department of the Council.

According to the *Register,* news of the expulsion was received at the end of December. The action had been taken three months earlier, in September, at a meeting of the National Council's general board. Mrs. Charles A. Hart, president of the General Alliance of Unitarian Women, had been a member of the Council group's board of managers.

EVENTS

Meanwhile, the *Register* said, the Alliance, not informed of the general board's action, resigned from United Church Women in October. At that time the Alliance stated that membership placed it in "a compromising position . . . inconsistent with our liberal outlook."

In its action, the general board said that since neither the Unitarian nor Universalist denomination was represented on the National Council, no representatives of their affiliated organizations could sit on the board of managers of United Church Women. The Unitarian Alliance stressed that its resignation "in no way affects the policy for branch and individual Alliance members. It is hoped and expected that Alliance women and branches will co-operate with other churches and local councils of church women when it is desirable and possible."

On its part, the National Council has informed the Alliance that the general board's action does not affect local and state councils.

Denies Women Were 'Expelled'

New York — Dr. Samuel McCrea Cavert, general secretary of the National Council of Churches, denied that Unitarian and Universalist women had been "expelled" from the United Church Women board of managers. The expulsion charge was made in the current issue of *The Christian Register,* official monthly publication of the American Unitarian Association. According to the *Register,* the "expulsion" action was taken at the September meeting of the National Council's general board.

"The use of the word 'expulsion' gives a wholly erroneous impression of what really happened," Dr. Cavert said. "No one was expelled. The issue was only one of eligibility for membership in divisions, departments, or other units of the National Council." Dr. Cavert said that the chairman of the general board was asked for a ruling as to whether persons were eligible for membership in any units of the National Council if those persons were not members of a denomination which is in agreement with the preamble of the Council's constitution.

According to Dr. Cavert, the chairman ruled that such persons are not eligible. The question was then raised from the floor, Dr. Cavert said, as to whether the chairman's ruling was correct. "A motion was made to overrule the decision of the chairman," Dr. Cavert said, "but the chair's decision was sustained by the general board as in accordance with the constitution of the Council."

What About Iran?

(Continued from Page 4)

Four proposal. One of their recommendations was "adoption of the principle that income from business establishments located abroad be taxed only in the country where the income is earned and therefore should be wholly free of United States tax." This may sound like a reasonable procedure except that it is the American government's protection which the oil companies constantly seek. Furthermore, they get an abnormal profit. The Arab countries get 50 cents and the American oil companies 50 cents from every dollar's worth of oil produced. The principle advocated by the Rockefeller Board is therefore one which encourages oil companies to continue to exploit the Middle Eastern peoples.

So long as the one nation that could help the Middle East build a higher standard of living follows a policy of exploiting the one important resource of the Middle East, it cannot be the instrument that saves this area from communism.

The Women

Shown above is the executive board of the New England Conference Woman's Society of Christian Service when it met recently at Saint Mark's Church in Brookline, Mass.

In the front row, from left to right, are: Mrs. Francis C. Wilson, Mrs. Harvey Erickson, Mrs. Lewis O. Hartman, Mrs. John Wesley Lord, Mrs. F. Nelson Bridgham, Mrs. Edwin S. Anderson, Mrs. Arthur P. Chase, and Mrs. Oren M. Moulton.

In the second row are Mrs. Roy I. MacArthur, Mrs. Emory S. Bucke, Mrs. Ralph D. Kinney, Mrs. William H. Dockham, Mrs. Howard E. Gath, Mrs. Edward Bollinger, Mrs. Joseph E. Davison, Mrs. George A. Higgins, Mrs. Willard C. Arnold, Mrs. Archiver J. Strait and Mrs. William D. Kennedy.

In the top row are Mrs. Shaw Taylor, Mrs. Emil M. Hartl, Miss Emily Day, Mrs. Charles C. McPherson, Mrs. Maurice L. Bullock, Mrs. Harvey L. Polhemus, Mrs. George E. Wallick, Miss E. Louise Richardson, Mrs. George W. Eycleshymer, Mrs. Merrill A. Beem and Mrs. Roger H. Wolcott.

This group includes, besides the conference officers, the heads of standing committees, the district presidents and promotion secretaries, the wives of the district superintendents, the wives of the resident bishops, and members of the division.

* * * *

The New England Conference Woman's Society of Christian Service is observing in all the districts during Lent "A Day Apart." This day is devoted to meditation, prayer, a communion service, and a short talk.

Lynn District women met at South Street Methodist Church, with Mrs. George Wallick of East Lynn, district secretary of spiritual life, in charge. Her theme was "Come, Tarry, Go." Mrs. Elmer Widdell and Mrs. Jennie Clark Simpson furnished the music. Others assisting were Mrs. Albert Reith, Jr., Mrs. Melvin Lawrence, Mrs. Edwin Littlefield, Mrs. William Nordos and Mrs. Ira J. Roberts. About one hundred women gathered around the luncheon table, which was in the shape of a cross, for the luncheon.

Boston District Women will observe their "Day Apart" in the Oak Square Church, April 1st at 10:30 a. m. Mrs. Frederick Mouser of Waltham, district secretary of spiritual life, is in charge, and Margaret Hermistone, former secretary, is planning the program.

Hawaii And Alaska Stateh

Betty Thompson

Methodists should vigorously back ef to grant statehood to Hawaii and cont the fight for Alaska, according to Dr. El L. Fisher, executive secretary of the sec of home missions, who administers the nomination's work in the outpost territo

"Refusal to grant statehood to Alaska Hawaii makes the United States look like empire jealous of colonies, rather tha democracy eager to extend freedom," Dr. Fisher, recently returned from Ha where he attended the annual session of mission conference. The home mission ficial visited Alaska last summer for a sim Methodist conference.

"Church people in the states should form their congressmen that they are em rassed by the refusal to grant first-class zenship to hundreds of thousands of Americans in Alaska and Hawaii. And t should continue to work among their nei bors to explain why it is our duty as Am cans and Christians to extend full democra status to the territories," he declares.

Although the Alaska bill has met with verses, Hawaii has a good chance of bei admitted if enough United States citize communicate their concern to Congress. Gallop poll last month called this issue o which shows the gap between public sen ment and Congressional action. Accordi to the survey of the American institute public opinion, there is an overwhelmi public sentiment for admission of both t ritories to the union.

"In Hawaii, at the very doorstep of the F East, and Alaska, with its proximity to Ru sia, we should be particularly anxious to de onstrate democracy in action," Dr. Fish says. But aside from the impetus our refusa gives to propagandists of the Russian bran of "people's democracy," there are other an more basic reasons for granting statehood t people who have proved worthy of it, he be lieves.

"Hawaiians have taken to democracy wit spirit and talent," he says. "Through th years they have developed local governmen and made possible leadership of outstandin ability. They have believed in democra and practiced it with devotion. It is thrillin to visit our churches in the islands and se Japanese, Hawaiian, Filipinos, Chinese, an Caucasians working and worshipping to gether. The hymn, 'Brother man, fold to thy heart thy brother', finds expression in the church life of the islands."

As to arguments that the territories do no have sufficient population, Dr. Fisher quote Senator William F. Knowland of California, one of the most outspoken advocates of state hood: "Today Hawaii has a larger popula tion than the states of Nevada and Wyoming combined and exceeds the population of bo Delaware and Vermont."

ollections from Hawaii exceed the n of nine of the states. And, says er, it hardly seems necessary to add ation without representation has en considered a practice of democ-

and Hawaii in seeking statehood claiming what is theirs by right and ent promises of both political parties, ts, and other leaders. Dr. Fisher feels necessary for citizens to continue to their congressmen to grant statehood the "stability needed, especially in will be provided for people who are ing industrially and socially."

e last decade population of Alaska reased over 72 per cent and it is to double and redouble in the next s," says Dr. Fisher. "The pioneer the early west is to be found in many Alaska. Thousands of newcomers ng Alaska's new day with the spirit nture that characterized early Ameri-

y of Alaska's industries are season-ing, mining, hunting, but more and e territory is moving in the direction around industries. Indeed the future d up in the development of pulp mills, ls, and water power. Alaska still s in untapped resources: rich coal pulp reserves, oil."

U. S. Government has already made difference to the future of this land. nly has it built the Alaska highway hich nearly 30,000 cars traveled last t in the interior of Alaska roads are constructed that will make possible to many areas reached only by bush efore," he reveals.

new road is being constructed from l to Anchorage at a cost of seven mil-s much as we paid for the whole ter-The government has encouraged avi-nd continues to build landing fields. rage is now fourth in the cities of the States in the number of planes taking l landing."

ust emphasize that one of the greatest ms in Alaska is to get people to feel is is their home and because it is their they must take responsibility for mak-e community a good place to bring up hildren. Denial of statehood contributes feeling of alienation and impermana-"

does the Methodist leader forget the y importance of the territories and the nds of young service people the Metho-hurch attempts to serve there: "In as I flew by plane from Kotzebue to , we were at times less than a hundred from the iron curtain. The army, and air-force are making these lands sses. In Anchorage one can see hun-of planes ready for the alert which come, thousands of soldiers add to the confusion of this town which almost overnight has grown to nearly 36,000."

"Hawaii has been petitioning for statehood for 98 years and Senator Charles Sumner dedicated Alaska to future statehood as far back in 1867. It's time we did something about it," Dr. Fisher says. "Thousands of Methodists in Alaska and Hawaii are looking to us for help in their fight for full citizenship. We mustn't let them down."

H. Augustine Smith

Boston — Professor H. Augustine Smith, professor of church music at Boston University since 1917, a period of 35 years, the last five of which were in retirement from a full teaching schedule, died in Newton Mass., Monday, March 17th, following a two-months illness. He was in his 78th year. He is survived at the family home, 26 Rockledge Road, Newton Highlands, by his daughter, Mrs. Beale A. Upchurch, and a son, Henry A. Jr., in Jacksonville, Fla. There are three grandchildren. Mrs. Smith died in October, 1946.

Funeral services were held Thursday, March 20th, at the Newton Highlands Congregational Church, the Rev. Frederic Groetsema, pastor, officiating. Interment was in Professor Smith's birthplace, Naperville, Ill., near Chicago, where he was born on October 17, 1874. Boston University representatives included acting dean of the college of music Eugene H. Floyd and Mrs. Floyd, Professors Carl Geiringer, Everett Titcomb, Samuel Walter, and others from the college of music.

A bundle of nervous energy and creative ability, the five-foot-five inch professor packed his life full of accomplishment. He was founder of the choral arts society, a group of Boston University student singers whose a capella voices were heard year after year on their spring vacation concert tours along the Atlantic seaboard and on the air in their radio network concerts. Few choir leaders in greater Boston today have not studied with him. He founded the New England choir directors guild and worked enthusiastically for it for years. As an editor he compiled eight hymn books, of which "The Hymnal for American Youth" published more than one million copies, and "The New Church Hymnal" went into a printing of two million two hundred thousand copies.

Founder and organizer of the first multiple choirs in 1901 in the First Congregational Church of Chicago, Professor Smith travelled the world over, conducting mass choirs in foreign countries as well as throughout the United States. At the time of his retirement from active Boston University teaching, Professor Smith estimated that he had travelled over 1,000,000 miles, conducted more than 1,000,000 singers on four continents, and had appeared before audiences totalling 7,000,000 singers in 1800 cities.

It was his ambition to have everyone singing. "When the people sing together," he liked to say, "there can be no wars." With his wife, the late Lucia Smith, who was well known for the constant and close assistance which she gave her husband, he instituted the original celebration of home dedication. His students and friends throughout the world took it up, so that at the height of its popularity, newly-married couples, upon setting up their own hearths, used Professor Smith's original ceremony of dedication of the home to "loving companionship and mutual helpfulness in a religious life." He and his wife started this program, not when they were married, but when their daughter, Patricia, was born, and re-enacted the ceremony with the birth of their son Henry, and at subsequent times such as when a new playroom was added.

Professor Smith, who believed that a close family unity and loyalty in childhood would carry over into adult life, lived what he preached. His enthusiasm was contagious. In directing his multiple choirs, he could enter a city where a thousand voices, which belonged to many separate choirs, would be brought together and through his skillful leadership and musical knowledge, he produced in this way many impressive religious pageants.

A graduate of North Central American Conservatory of Music, 1888 and 1896, A.B., A.M., and of Oberlin College, Professor Smith began his career as tenor soloist of the Minneapolis and New York Symphony Orchestras, was cellist with the Oberlin Conservatory and Bay View Symphony Orchestras, held professorship at the Chicago Theological Seminary and Divinity School, and Chicago University before joining the Boston University faculty in January, 1916. His first full appointment was for the academic year 1817. In 1932 and 1933 North Central College and Ripon College awarded him honorary degrees, LL.D. and Litt.D. respectively.

"As has been cleverly said, compulsory vaccination may be based on definite date but theological experts can produce no similarly trustworthy statistics about the relation between orthodoxy and immunity from damnation."

* * * *

"Theodore Marburg,
The Man and His Work,"
Henry A. Atkinson,
Morton Littman Printing Co., N. Y.

COVER STORY

The cover picture shows the interior of one of the growing churches of the Boston District, Saint John's in Dedham, Mass. Built of West Roxbury seam-faced granite, its architecture is a counterpart of the typical English village church, with Gothic nave and square buttressed tower.

St. John's was dedicated in 1908. In 1948, during the pastorate of the Rev. Percy M. Hickox, additions and alterations were made to the parish hall and Sunday school rooms. During the term of the present pastor, the Rev. John C. Wingett, several notable gifts have been received from members, which enhance the usefulness and beauty of the church building. These include: carillonic chimes for tower and organ; high-fidelity record amplifying system in the parish hall for musical and social occasions; new specially designed lighting for the sanctuary; and new altar and reredos.

A New Temperance Approach

(Continued from Page 5)

thirty minutes were allotted to the discussion of the pastoral care of alcoholics. This is an inadequate amount of time for so important a subject. In corresponding with Dr. Carradine Hooton, I suggested that this was the case. Dr. Hooton replied that it was only one of the problems of alcohol and that the board was interested in all alcohol problems, particularly, their Christian solutions.

I am disturbed by the board sponsoring its own separate schools about the problems of alcohol. When this policy was initiated some two or three years ago, it is my impression that it was initiated in order to discourage the attendance of pastors at the summer school of alcohol studies at Yale. While I have no desire to tilt with the windmill issues of the "wetness" or "dryness" of the staff and teachings of the internationally famous Yale Center of Alcohol Studies, it is dismaying to see the professional group of our church separated from contact with an outstanding source of scientific information. I know of no explanation for the board's reversal of its former policy which was that of scholarship aid to ministers who wished to attend the Yale Summer School.

There may be very good reasons for the board's decision. Perhaps it feels that our clergy must be protected from the slow contagion of differing view points. It may believe that its own position isn't adequately presented at the New Haven summer sessions. It may feel strongly that it wishes the ministers to hear discussions of the problems of alcohol as they are presented only by people who agree with the statements of our General Conference and the traditional positions of the church. Are we therefore to conclude that scientists and scholars, clinicians and social workers, administrators and educators who do not agree with us have little to offer, are possibly dangerous or erroneous, or both? Are we to conclude that the board now thinks that information on the problems of alcohol is complete, that research is finished, that our positions are formulated and that people need only to be persuaded of the sensibleness of our church's views?

I am persuaded that great effectiveness is possible in our temperance work if we will (1) give an emphasis to alcoholism equal to the size of the problem; (2) re-evaluate activities and publications in the light of modern studies; (3) join with other denominations as they explore new directions; (4) present clearly to the churches how the positions on alcohol are derived from basic Christian doctrine and scientific research.

At any rate, the modern approach to the problems of alcohol has won wide acceptance among secular social work and scientific groups. It evokes responsive appreciation when presented to other concerned people.

NOTICE OF ANNUAL MEETING

of the

PREACHERS' AID SOCIETY OF THE NEW ENGLAND ANNUAL CONFERENCE OF THE METHODIST CHURCH

The annual meeting of the Preachers' Aid Society of the New England Annual Conference of the Methodist Church, at which corporators, annual donors and life donors may be present, will be held in the Directors' Room of the Day Trust Company, fifth floor, 111 Devonshire Street, Boston, Massachusetts, at 3:00 P. M. on Monday, the thirty-first day of March, 1952, for the purpose of the election of officers and corporators for the ensuing year; acting on the reports presented; and for the transaction of any other business which may properly come before the meeting.

VINCENT P. CLARKE, *Secretary*

March 17, 1952

For Supply Pastors

The Northeastern Jurisdictional Scho Supply Pastors will be conducted by W minster Theological Seminary June 23r July 11th. Courses will be offered in a the four years of the course of study.

The instructors, all members of the r lar seminary faculty, will include Profe Douglas R. Chandler, Dr. Earl H. Ferge Dr. Montgomery J. Shroyer, and Profe John Baxter Howes, who will serve as di tor of the school.

A number of scholarships are availa Those interested should address the dire of the school for supply pastors, Westmin Theological Seminary, Westminster, M land.

EASTER SONG

Fred G. Fisher

Upon a lonely hill at eve,
The Son of God hung crucified.
Nailed there by those He came to save
Of sorrow for man's sin He died.

Love took Him down with tender hands,
And grieving hearts at eventide.
Fear put a seal upon His tomb,
And hatred set a guard beside.

But hallelujah! — from the grave,
Christ rose triumphant, Easter morn.
His "All Hail" turned despair to joy,
And faith was of the tomb reborn.

From out the empty tomb, a voice
Still answers doubt, "He is not here."
Eternal life He brought to light,
And hope is victor over fear.

Let joyful songs of praise ring out —
The wondrous news to all proclaim:
Life's portals now are open wide,
And all may enter in His name.

Refrain

On Easter morn the lilies bloomed,
The birds sang sweetly round the tomb,
When life came forth to conquer death,
And from the grave, dispel the gloom.

O earth wake up! 'tis morning now,
And ring, ye bells of Easter, ring!
Death's sealed stone is rolled away,
And Christ eternally is King.

UNUSUAL

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PROTESTANT LENTEN LIST FOR 1952

[*Continued from the Back Page*]

l Faith In Action

Charles T. Leber (15)

can understand the glory of contem- nd recent Christianity apart from the ry movement. Here is a frank and ing appraisal of that movement n spite of the darkness, gives glimp- ght from many directions.

Merrill $3.00

e Believe, So We Pray

ge A. Buttrick (16)

ooks deal with the basis of Christian d some with the life of devotion, but Buttrick's book deals with both and th them together. It is both reverent nd.

don-Cokesbury $2.75

Life Of The Soul

uel H. Miller (17)

ook is ideal for Lenten reading. It be read slowly and devoutly, as well ightfully. It is far removed from the ial manuals of comfort.

ers $2.00

ious Faith And d Culture

iam Loos (18)

ucational work of the Church Peace is both demonstrated and justified by ok. Famous men of many faiths, in- both Martin Buber and Father write the chapters, but William Loos en the contributions unity.

tice-Hall $5.00

Coming Of Age hristianity

Sir James Marchant (19)

who believe that Christianity is near th, will be jolted by this book if they e honesty to read it. Great minds of ne here present Christianity as coming s full power.

nery $2.50

stions People Ask

bert J. McCracken (20)

minister of the Riverside Church of York knows what problems are upper- in the minds of modern men and n and he addresses himself with direct- o these problems.

pers $2.50

Protestant Thought In The Twentieth Century

Ed. by Arnold S. Nash (21)

The editor of this volume has performed a valuable service in collecting and directing a very strong team to show the new vitality in theological thinking in our time. There are no weak chapters in the collection.

Macmillan $3.75

The Christian Sacrifice

By W. Norman Pittenger (22)

Whatever view Christians take of the Eucharist, no one can doubt the importance of this rite in Christian history. Here is a reverent and thorough examination of the entire subject.

Oxford $3.50

Deep Is The Hunger

By Howard Thurman (23)

Whatever Howard Thurman writes is unconventional, but the very unconventionality of his writing demands the reader's attention. This book is no exception. Each meditation is short and none is padded.

Harpers $2.50

The One Church

By Clarence T. Craig (24)

Our time has been marked both by a better understanding of the New Testament teaching about Christian unity and by a courageous effort to achieve unity. Dr. Craig brings these two subjects together with scholarly skill.

Abingdon-Cokesbury $2.00

The Christian In Politics

By Jerry Voorhis (25)

If the Christian Revolution is to occur, Christian men and women must penetrate common life at many points. It is obvious that politics is one of these points. Jerry Voorhis shows how it may be done.

Association $1.75

Ladder Of Light

By Harold B. Walker (26)

Any Lenten reader, who is willing to have his inspiration deepened by intellectual honesty and sharpness of expression, will be helped by this book from the pastor of a great modern church in a famous American suburb.

Revell $2.25

Twin Area Calendar

(Boston and New York Areas)

April 6 — Palm Sunday

April 11 — Good Friday

April 13 — Easter

April 20 — Northern District, New Hampshire Conference Pulpit Exchange.

April 21 — Boston District Conference, St. Mark's Methodist Church, Brookline, Mass.

April 21 — Worcester District Spring Conference, Wesley Church, Worcester, Mass.

April 22 — Springfield District W. S. C. S. annual meeting, White Church, Chicopee Falls, Mass.

April 23-May 7 — General Conference, San Francisco, Calif.

April 24 — Boston District W. S. C. S. annual meeting, Emmanuel Church, Waltham, Mass.

April 25 — Lynn District W. S. C. S. annual meeting, Everett, Mass.

May 4-11 — National Family Life Week.

May 7 — Worcester District W. S. C. S. annual meeting, St. Paul's Church, Lowell, Mass.

May 14-18 — Maine Conference, First Church, Bangor, Maine.

May 21-25 — New England Conference, Wesley Church, Worcester, Mass.

May 24 — New England Conference W. S. C. S. annual meeting, Epworth Church, Worcester, Mass.

May 28-June 1 — New Hampshire Conference, Claremont, N. H.

June 4-8 — New England Southern Conference, Trinity Church, New Bedford, Mass.

June 11-15 — New England Jurisdictional Conference, Harrisburg, Penna.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston Station WVOM (1600) at 8:10 a. m. for the first half of April, 1952.

April 1 — The Rev. Howard E. Pomeroy, Boylston Congregational Church, Jamaica Plain.

April 2 — Mr. William Harrison, Jr., minister of Church of Christ, Malden.

April 3 — The Rev. Wellington C. Pixler, Arlington Heights Methodist Church.

April 4 — The Rev. William Perkins, minister of education, Second Church in Boston.

April 7-11 — The Rev. Arthur H. Block, Lutheran Church of the Newtons.

Miscellaneous Advertisements

WANTED: By retired Methodist minister, 4 or 5 room apartment; 1st or 2nd floor: Boston or vicinity; Telephone: AVenue 2-3331.

26 Books . . . For 40 Days

Library of the UNION THEOLOGICAL SEMINARY New York MAR 27 1952

A Man Called Peter

By Catherine Marshall (1)

The death of the man who glorified the office of Chaplain to the United States Senate almost ceases to be a loss when the impact of his charming and dedicated life goes on through such a book as that which his widow has written.

McGraw-Hill $3.50

Man And State

By Eivind Berggrav (2)

A great church leader who has known, in his own experience, what the power of the state can mean, writes fully and carefully of the relations which exist as well as those which ought to exist between church and state and individual man.

Muhlenberg $4.00

Love Is No Luxury

By Marjory Louise Bracher (3)

Here is a book in which it is refreshingly evident that the author knows what she is writing about. The meaning and purpose of a Christian family are told simply, but with critical insight. This is far removed from the average run of love and marriage books.

Muhlenberg $1.50

Your Church And You

By Fred P. Corson, D. D. (4)

A generous and zealous presentation of the place of the church in our society, particularly with regard to the responsibilities of the individual to his church and the contributions he might make. Would serve admirably in a discussion group.

Winston $2.50

Christian Knowledge Of God

By James Harry Cotton (5)

Here is thinking which is philosophically sound and religiously centered, written by a man who is both a highly successful teacher of philosophy and an unapologetic Christian. The central problems of knowledge are faced.

Macmillan $2.75

One Moment With God

By Edward L. R. Elson (6)

A new type of devotional guide for daily prayer and meditation. The treatment is not trite. It should be highly satisfactory for the use of men and women in the armed forces.

Doubleday $1.25

This Is The Day

By Theodore Parker Ferris (7)

Here is strong and persuasive preaching from one of the chief pulpits of America, that of Trinity Church, Boston. The whole book is expressed in the present tense and speaks to our conditions.

Wilcox and Follett $2.50

The Life We Prize

By Dr. Elton Trueblood (8)

This new Trueblood book is a bold, ringing proclamation of a way of life that can and must endure. This is the book to read to know something about our precious heritage — how we can put it to work — how it can set us free!

Harpers $2.50

Rufus Jones Speaks To Our Time

By Harry Emerson Fosdick (9)

Rufus M. Jones, who died in 1948, was one of the great men of our generation. He wrote fifty-six books. Now his long time friend, Dr. Fosdick, does a splendid job of producing a Jones Anthology.

Macmillan $4.00

A Better Hope

By Charles Ray Goff (10)

The ministry of Charles Goff is unique in American Protestantism. He stays in the middle of one of the world's largest and noisiest cities and loves it. There he preaches to the changing crowds as he would to the people of a village. This book tells us what he says.

Revell $2.00

The Modern Rival Of Christian Faith

By Georgia Harkness (

The real rivals of the Christian faith are other world religions, but rather the vari forms of secularism all about us in our co mon life. Georgia Harkness knows this b ter than most.

Abingdon-Cokesbury $2

The Superstitions Of The Irreligious

By George Hedley (1

It has long been supposed that superstitio are chiefly or solely found among the devo and the pagans have usually taken the o fensive in this battle. Now George Hedl reverses the field and does it most effective

Macmillan $2.5

Judaism And Modern Man

By Will Herberg (13

The pen of Will Herberg is new to mo American readers, but he will soon be we known among the more perceptive. Havin long been a seeker, Herberg has returned t a vital Jewish faith. His study is illumina ing to a thoughtful Christian.

Farrar, Straus and Young $4.0

Go Inquire Of The Lord

By Gerald Kennedy (14

This book represents some of the best preach ing of one of the best preachers of our day Here are sermons which are free from th ordinary sermonic marks that make so man sermons dull reading.

Harpers $1.50

(List Continued on Page 23)

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